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Front cover page : Sathanur Reservoir across Ponniar in North Arcot District. The Reservoir is to be opened irrigation by Chief Minister Sri K. Kamaraj on November 10, 1957.

SOCIAL SERVICE

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in the Last four Decades

By Srimathi MARY CLUBWALA JADHAV, M.L.C.

Madras State has been the pioneer of many Social Reforms and has perhaps the most well-led State of Social Organisations both run by voluntary agencies and by Government.

Social Service as we know is not new to our Country. It has been practised through ages at our temples, entire Cities with Schools, and Hospitals, Dharmasalas and Homes for the Aged, Doles for the poor, seats of Education and Learning, Dancing and Culture and Music, etc., were located and arranged. The giving of alms was also social service, for it meant that no one should pass by ...ngry or uncared for. My article ... dealing with Social Service in the last four decades in our State and City. Perhaps, those who have read the After-Care Reports of the Central Social Welfare Board will know that Madras State has the oldest known ...elfare Organisation being started in ...307 by one Rev. Loveless, a Dissen...ng Minister.

I will now trace some of the Welfare ...gencies within the space of the last ...ree or four decades. It was the ...tune of Madras to have two women ...ders and they were of another ...d, but India was their home, and ...t the cause of Women's Welfare, ... franchise for Indian Women and ...ir place both within their Govern...nt and outside, they founded the ...st in the social sphere the Women's ...ian Association and the All-India ...omen's Conference. The ladies I ...fer to are the late Mrs. Annie Besant, ...d the late Mrs. Margaret Cousins, ...th workers for the rights of women. ...e may say without fear of contradic...on that our women leaders of India ... today were inspired by these two ...dies who have organised along with our women an organisation to fight for the political, administrative and social rights and was founded therefore by them. The foundation was in 1917 and the organisation was called the "Women's Indian Association." The Women's Indian Association was the first to lead a Deputation to the then Secretary of State for India, Sir Montagu, and the Viceroy in Madras in 1917 to ask for the Indian Women's Suffrage and they campaigned for it from 1917 to 1926.

Through propaganda, organised by women, a number of women were able to stand for Municipal Council and Local Government Boards and also for nominations. This organisation not only lectured to women on general subjects, but also on Franchise and Voting rights for women through the Women's Clubs and Recreational Centres for women. The organisation of Children's Aid Societies, the establishment of Juvenile Courts, the creation of Certified Schools for Delinquent Children, compulsory Primary Education for women, Spinning and Handicrafts classes for women, collections for charitable objects such as Flood, Famine and Earthquakes and establishment of Orphanages, organisation of Vigilance societies and homes the creation of Women Magistrates, Campaigns in favour of the Sarada Child Marriage Restraint Act, the prevention of Devadasis in temples, the passing of the Madras Brothels Act, propaganda for Medical Inspection of Schools, running of Baby Welcome Homes, Maternity work and Health Weeks, establishment of Women's Service Home, agitation for Beggar and Leper Homes, Civic Committees and Prohibition propaganda, etc., were the outcome of this great organisation—the Women's Indian Association. This organisation then spread to the other parts of India and became known as the All-India Women's Conference with branches through the length and breadth of the Country both in the then British India and the native States, which led to a mass Women's organisation. Our leaders of today—Srimathi Vijayalakshmi Pandit, Srimathi Durgabai Deshmukh, the late Mrs. Hannah Sen and the late Mrs. Sarojini Naidu, Dr. Srimathi S. Muthulakshmi Reddi, Srimathi Rameshwari Nehru, Lady Rama Rao, Srimathi Hansa Mehta, Lady Venkatasubba Rao, Rajkumari Amrit Kaur, Srimathi Padmaja Naidu Srimathi Ammu Swaminathan, Srimathi Kutty Shiva Rao and Srimathi Lakshmi Menon amongst others are the original founders and workers of this All-India Women's Conference.. The first Woman Member of the Legislative Council and the first Woman Vice-President of a Legislature was Dr. Srimathi Muthulakshmi Reddi, a great pioneer for the cause of women and children for social reform and for justice. She was re-nominated a few years ago to the Upper House and today she still continues to work for the cause of the women and children and for training and service. Her record of work in the Council during the four years of her membership is one of which, not only the women of India, but also the women of the advanced and free countries of the world are proud. She has been associated with all the activities of this association from its very inception. Her latest achievement is the founding of the Cancer Hospital under the auspices of the Women's Indian Association in Madras. Dr. Reddi is also the founder of the Avvai Home, a model Children's Orphanage for poor

and needy children and women. She still gives the lead to the cause of social reform and justice. Till recently, she was the Chairman of the State Social Welfare Advisory Board. With her vast experience on the subject of Women's Franchise and her association with various Committees, it will be seen that Dr. Muthulakshmi Reddi has played no small a part in this State and in the all-India sphere.

No distinction of sex.

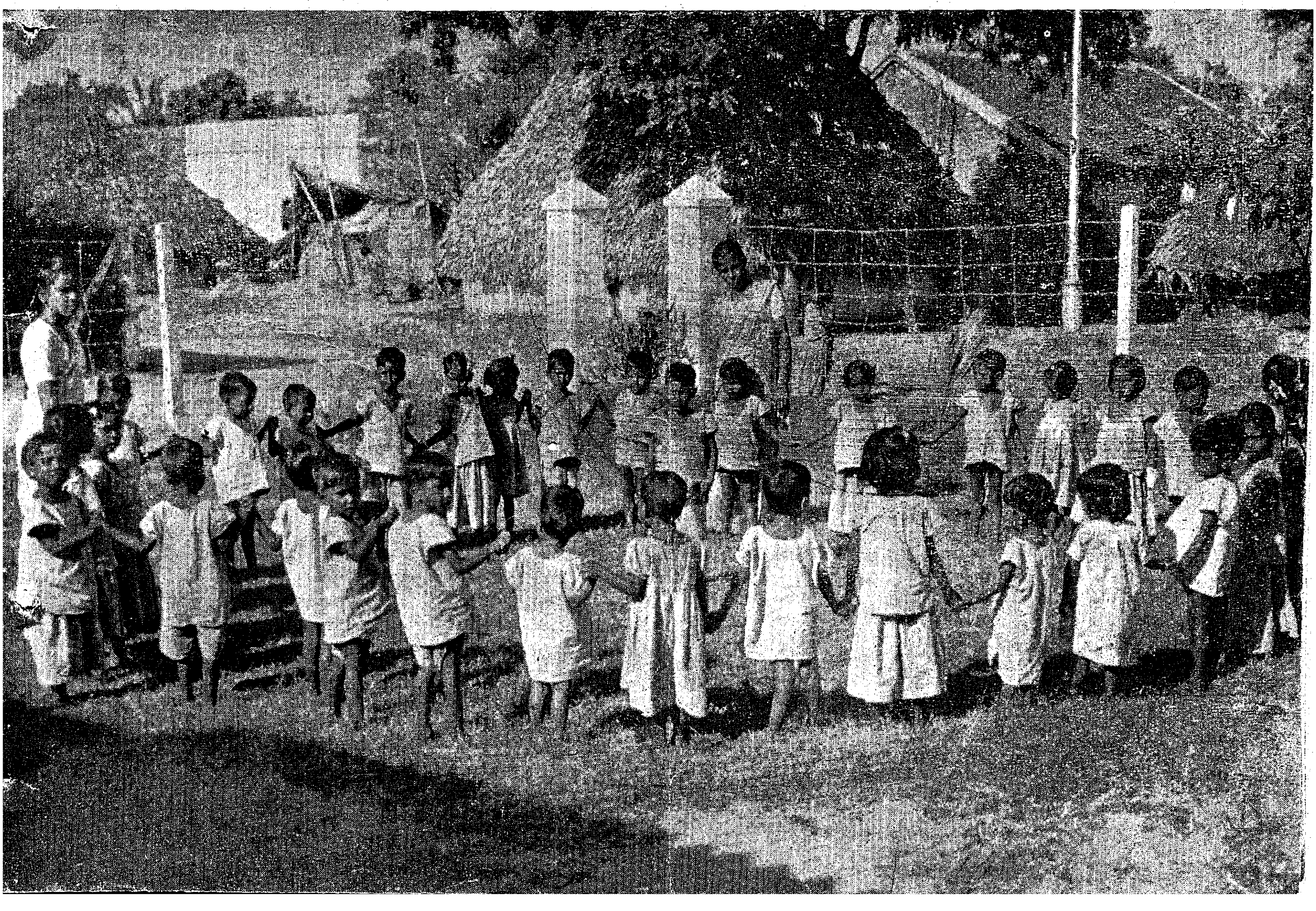
The Women's Indian Association has from its foundation worked for self-Government and sent its representatives to participate in the discussion which drafted the "Commonwealth of India Bill" under the leadership of Dr. Annie Besant and Sir Tej Bahadur Sapru with such effect that the Bill contained the following in its Declaration of Rights and privileges: "*The rights and duties, of citizenship shall be without distinction of sex.*" Continuing this policy when H.E. the Viceroy first announced in November 1929, the calling of a Round Table Conference, the Association immediately asked that women should be amongst its delegates.

As the direct consequence of the agitation, women delegates were invited to all the Round Table Conferences. The Women's Indian Association was the first of Women Associations in India to present a Memorandum to the Round Table Conferences on Women's Franchise and her place in the future constitution for India. Without identifying themselves with any political party in the country, they always expressed their considered views on many of the political problems of the day and during the time of the non-co-operation period, they always worked for peace, conciliation between the people and the Government and appealed to the different communities in the country for communal harmony and unity. To give credit to our menfolk, stalwarts like the late Sir M. Krishnan Nair and Diwan Bahadur Varadarajalu Naidu had always supported the cause of women in India. The Association led a deputation to Sir Montagu, the then Secretary of State for India, during his visit to India in 1917 and fought for Women's Franchise on equal terms with men. As a result of that representation and agitation throughout India and in England, women in all the Provinces in India have been enfranchised, Madras having taken the lead.

Promotion of peace and goodwill.

The Women's Organizations have used their influence against violence and repression of any type whether political or social and for the promotion of peace and goodwill, not only among our people here but also between those of Great Britain and India.

Children of the Mangalapuram Nursery School and Creche enjoying outdoor games.



The Women's Indian Association has to its credit the passing of the Child Marriage Restraint Act in the Assembly and also strenuously working for its enforcement by the appointment of Sarada Committees and also the Suppression of Immoral Traffic in women and children in this City. Also, the abolition of the Deva Dasi system in the Hindu Temples has become a thing of the past. It has consistently worked for the eradication of Untouchability both by propaganda meetings in the City and by giving grants and scholarships to institutions and individuals for the education of Harijan girls. Its work for the encouragement of indigenous industry and Khadhar is well known to the public. The Madras Children's Aid Society was the outcome of the efforts of this association as also the establishment of the Juvenile Court in the City of Madras. Mrs. Margaret E. Cousins, the Secretary of this Association, was the first Hony. Magistrate in this City and many of the present Hony. Magistrates are members of the Women's Indian Association.

The Seva Sadan, the Avvai Home and Orphanage for Girls in Mylapore and the Children's Aid Society and the present Rescue Home are the institutions initiated and set on foot by the efforts of this Association.

This Association organised the first All-India Women's Conference which in its turn organised the first All-Asian Women's Conference at Lahore.

A cursory reading through the annual report of this Association will prove beyond a doubt the wide scope and extent of their activities with a long and continued record of service to the women and the country without any party or communal bias. It is a matter for pride for any women to be a member of this organisation.

Women on the march.

Towards the end of 1956, the original members of this Association lived to witness with joy and satisfaction the fruits of all their labours. As already stated, Child Marriage has become a thing of the past and the age of consent has been raised beyond all expectations. The education of girls has advanced and thousands of graduates both in Art, Medicine, Teaching even in Law and Engineering and Scholars in Science have come into existence in our Society. The reforms of the Hindu Law Inheritance Rights of daughters and widows to have equal share in the property of fathers and husbands, the Hindu Marriage Reform, the equal right for men and women, the adoption and Succession Bills, guardianship, etc., have been passed in the Parliament. Women are sitting as Members in the Central Legislature and many other hundreds in the Local Assemblies and thus possess equal opportunities with men in the Administrative and Legislative Law-making machinery. In no other country in the world have women held such high places as Ambassadoress to other countries, Health Minister, Lady Governor, President of the United Nations, etc.) The recent Elections has returned a large number of women to Parliament. Certainly, the Indian Women are on the march. Our dear sisters in England—the late Miss Agatha Harrison who fought for our causes and Mrs. Grace Lankester who still continues to be with us—have in England the Association for the Women of India, Pakistan and Ceylon.

The spirit and the fervour created by Mrs. Margaret Cousins, the Irish rebel for women's rights, and late Srimathi Sarojini Naidu, have won for them a place in the hearts of many Indian women today and they pay fitting tributes to these two great women, and so may I close the Women's Association history and work with the following words of the late Srimathi Sarojini Naidu while addressing the women :—

"We must have no mutual conflict in our homes or abroad. We must transcend differences. Even patriotism is not enough, as nurse Cavell said. We must rise above nationalism, above religion, above sex. Our common humanity is the bond that cannot, that must not be broken. More and more let us repeat, "We are human". Let us identify ourselves with our soul, and read its capacity and its need. Let us dedicate ourselves anew to become the interpreters of the larger gospel of humanity transcending barriers of race, creed and land".

Boys of Mohite Playground doing their own gardening.

The Guild of Service (Central)

The Guild of Service (Central) is running its 34th year of Service. Founded in a small way by Mrs. Waller, wife of Bishop Waller, the Guild of Service was a City organisation and brought women of leisure together with a view to giving voluntary service in the field of welfare work for women and children, the aged, and patients in hospitals.

The aims of the Guild of Service (Central) are—

1. To discover, determine and organise all possible fields of service in the State and outside in the different States of the Union and bring these to the notice of those who may be willing to undertake occasional or regular philanthropic work or public service.

2. To band together for mutual help and advice all those who are

already serving the community in any capacity and to promote co-operation between the different philanthropic organisations already existing or likely to come into existence, as well as to preserve continuity of service by a permanent Committee and Bureau of potential workers.

While encouraging the formation of branches of the Seva Samajam in the States of the Union, in the Districts, Taluk and Panchayat areas where they do not already exist, finally to take all such steps and all such acts as may be necessary to further the above and similar objects.

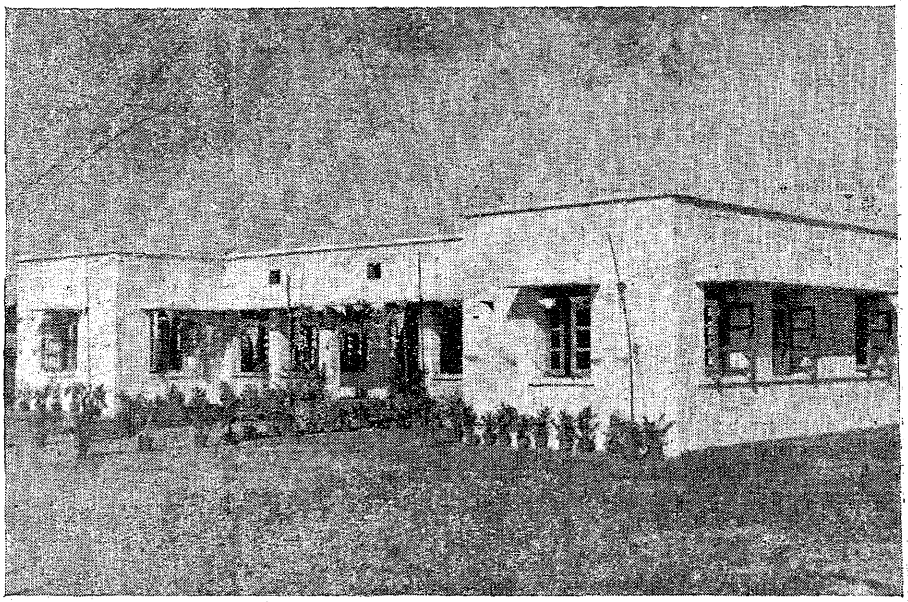
Any person 18 years or over who is engaged or interested in social work shall be eligible for membership of the Guild. It co-ordinates—and does not overlap—social service activities serving those that are needy and raising money through entertainments for the continuity of their work. As service to the organisation was completely voluntary, members gave of their cash and kind for hospital welfare work, sewing parties, etc. The first three main activities were Hospital visiting, Care of the Aged and Entertainment of children in Orphanages.

A large number of Indian ladies joined the Guild and with them came the affiliations of a large number of Indian organisations serving women and children. The ladies gave of their service, of their time, collected monies for good causes, use of their vehicles to bring cheer and joy to the old, needy, unwanted, to the young and the orphans. In 1941, the Guild of Service brought in a large number of women volunteers to work for the Red Cross, more so in the formation of Sewing parties and for the Nurser's Training Scheme under the aegis of the St. John Ambulance Brigade, India, Home Nursing and First-Aid, working in the Hospitals, working in the A.R.P. Shelters. Through the Indian Hospitality Committee which is called to the care for the sick and wounded solidiers in the hospitals, and in no small way assisted in the working and founding of what today is the Women's Welfare Department, but earlier known as the Women's Air Raid Precaution Corps, to teach the women of the City Slums how to take care of their homes, by a knowledge of Fire-Fighting, A.R.P., use of Stirrup pumps, First-Aid, etc. Today the Women's Welfare Department is a full-fledged Government Department and it was the Guild of Service members who were the founder Members of W.A.R.P.C.

Expansion of activities.

The Guild of Service organised the Gold and Silver Trinket Fund not only in the City but throughout the then State (which included the present Andhra State and parts of Kerala State) and collected within a space of six months over Rs. 1,25,000 towards the purchase of Ambulance in our own theatres of War and Burma and the Middle East. It collected at a Salvage Shop all old tins, bottles and newspapers, these were cleaned and tidied by the women voluntary workers. These were sold and nearly Rs. 21,000 was collected for the relief of suffering.

In 1946 this vast army of voluntary social workers associated by many of the Districts, wanted to expand into the Districts for continuity of welfare work. With the arrival of Lady Nye, it was decided not only to expand the Guild's activities in the Districts, but also to invite men's organisations to join the Guild, thereby forming a really all-concerned co-ordinating body. This first co-ordination of voluntary workers from Central to District level caused an awakening. Not only individual Government servants, but Government Departments such as the Education, Public Health, Harijan Welfare, the Corporation of Madras, etc., came to be represented on the Guild of Service, and others appealed to the Guild of Service to assist them in the welfare activities. Branches were formed in all the Districts, Lady Nye and Srimathi Clubwala Jadhav (Honorary Secretary) touring the Districts in a voluntary capacity with the District Collector or his wife as the Presidents, and with leading members of the locality, and representatives of local agencies as Office-bearers. The Guild of Service has brought many a quite shy Indian women, a Princess or an orthodox lady into the field of common service working together for those who needed succour and assistance.



Children's Dormitory in Shaligram Boys Home donated through the good offices of the Victoria Branch of the Save the Children's Fund, Melbourne.

The Guild of Service (Central) again claims a link with the Ministers and the Government dealing with their own portfolios such as the Local Development Department, the Public Health Department, the Harijan Welfare Department, etc., and as the requests came through, the Guild of Service was the channel for propaganda for health causes.

The first example of co-operation and co-ordination of activities was a a request from the Corporation of Madras to build a Creche in Broadway for them, organise and run it. A Special Committee was formed with representatives of the Guild, the Corporation

and the Women's Sub-Committee of The Madras Provincial Welfare Fund. The site was chosen in a slum area and Creche built by the Corporation according to a plan given by the Guild of Service, and the Women's Sub-Committee of the Madras Provincial Welfare Fund raised money to equip the Creche and run it for three years, the Guild of Service providing the Voluntary helpers. This was successfully achieved and then the Corporation took over the maintenane and financing of the Creche. The same Committee again assisted in the starting and equipping of the Ashok Vihar there in the Creche and Maternity Sections. (At the same time the Guild formed Sub-Committees, Slum Areas for welfare work, education, entertainments and health programmes. It had the blessings and leadership of the then Minister for Local Administration. The Guild of Service (Central) is ever ready not only to co-ordinate and bring together all social workers on a common platform, but also extend its co-operation and assistance in times of disasters such as Flood, Fire, or Famine by organizing relief work with its volunteers and under its own leadership or in co-operation with other welfare organisations such as the Red Cross, the Bharat Sevak Samaj, the St. John Ambulance Brigade, etc., and also with the Government, etc. Many welfare agencies have taken a lead since its affiliation with the Guild and has discovered through its contracts means of seeking direct aid for funds, schemes and standards, while in many other States the pattern and programmes of a co-ordinating nature has been on the pattern of the Guilds whose records and methods are called for. The Guild has no paid staff except for a Short-hand Typist and a Clerk and all its work is voluntary.

The secret of its success lies in the fact that it has always kept its aims and objects clear and well defined—voluntary service for the sake of service and co-ordination of social welfare activities with a view to avoid duplication and overlapping of efforts and create new channels of service and organise and run pilot programmes.

The Mohite Playground, the Seva Samaj Boys' and Girls' Homes, the Madras School of Social Work, the Mangalapuram Nursery School, and Creche, the Information Bureau, the Thrift Shop, the Nursery Schools in Hospitals are some of the efforts of directly organised by the Guild, which continue to run satisfactorily and to this may be added the Bala Vihar, a Home for the Mentally Retarded and Physically handicapped children, the Medical Centre at Mangalapuram and the Juvenile Guidance Bureau and the revival of the Refreshment Counter every year.

As it gained, experience the Guild felt that apart from being a co-ordinating agency, it should launch out and start its own efforts for the Blind, Deaf, and Dumb, the orphans, the destitute and the delinquent, under its auspices. It did so by building up its own little slum Community Centre in Samireddipuram. This little Centre has a small building costing Rs. 1,200 built with the personal attention of a few of the voluntary workers interested in slum welfare and equipped by the Guild of Service through personal donations. It began with a Nursery School and in 1955 it has started a Vocational Centre.

Tailoring and embroidery are taught to inmates of one of the After-Care Homes.

Then it has founded the well known Seva Samajam Boys' and Girls' Homes in which for the first time the idea of Foster-Care was introduced into India. The Home was founded to give shelter to many destitute children who otherwise found their way only to the Government Certified Schools. Besides this, the child though an orphan was made to feel that he or she had a foster parent to love and care for him or her. The Home has received World wide recognition for the spirit in which the Home is run. It is a Home and not an Orphanage. A minimum of paid staff are there, but the activities and the work are being carried on by the children themselves with a Cabinet and it has a chief Minister along with the Ministers for Finance, Education, Health, and Sanitation, Foreign Affairs, and Defence, Industries and Commerce. Each Minister has his Portfolio and looks after everything and the needs of the Home.) The Chief Minister has an overall control over his Cabinet. The Health Minister looks after the health of the children, reports when they are sick or are not well immediately to the Matron and administering First-aid and, if necessary calls for the attendance of the Doctor. The Food Minister supervises the purchase of the entire food articles for the children and inspects the preparation of food in the kitchen and in the stores along with the cook and serving arrangements. The Minister for Agriculture is in charge of the Poultry, cows and gardening.

The Minister for Foreign Affairs is in charge of the correspondence of the children with their foster parents by letter, several are from overseas —the Unitarian Service Committee of Canada CORSO, New Zealand, Foster Parents in Australia, England, German America, and France, as well as with foster parents in India, the President

of the Indian Republic, the Governor of the State, the Armed Forces, H.H. The Maharani of Travancore, H.H. The Marajah of Gwalior and several institutions and others.

The Minister for Education supervises the childrens' Home Work, Education and studies, and care of books, etc., and likewise the Minister for Finance looks on the pocket money and the expenditure of the children.

The next organisation founded was the Mohite Playground, a home for delinquent boys. These children are housed in a camp like home with lovely grounds and they live in a camp life attending the school in the premises run by the Corporation of Madras. They have, besides their education, training in Mat-making, Carpentry, Poultry keeping and a Band which is in large demand at all functions.

The Mangalapuram Nursery School Creche and Medical Centre is in the heart of a slum and caters for the education of slum children. It is now sponsored by the Unitarian Service Committee of Canada and run by a Special Committee of the Guild. The buildings of these centres were made possible through a generous donation of some of the members in Memory of their dear ones.

Likewise, the Information Bureau supplying all information is run by volunteers and so now is the Library for the Children.

The Madras School of Social Work

The Madras School of Social Work was founded in 1952 by the Guild of Service (Central) and the Indian Conference of Social Work, Madras State Branch. To-day it has acquired All India fame. These students as soon as they leave the portals of the institutions are employed in industrial concerns, Governmental After-Care and Children's Homes in rural parts, in Correctional and Probation Departments. The honour conducting the first social and Moral Hygiene Course under the aegis of the Central Social Welfare Board has been given to the School.

Still further, the Guild of Service founded the Bala Vihar, a Home for the mentally backward children, the first of its kind in South India. The

Cotton printing is one of the easy crafts that women can learn to make their own living.

building received its initial donation of Rs. 5,000 from the Madras Rotary Club towards the Rotary Cottage and Mr. K. V. Thadaney of the Concrete Association of India and a leading Rotarian designed the Rotary Cottage and planned it and it was built under his personal care and supervision.

The Guild of Service and the Rotary Club of Madras under whose aegis this Bala Vihar has been started and run raised other donations in cash and also in kind. It has greatly indebted to Mrs. Ida Chambers who so generously donated towards the building, electrical and sanitary requirements, and to the Madras Provincial Welfare Fund for a generous donation to the completion of its building. The Bala Vihar cost Rs. 15,000 and Rs. 10,000 was collected by the Central Guild. In it there are 25 mentally backward children who earlier were roaming in the streets and exploited and now who are learning both in the school and the vocational centre trades and are turning into fine little citizens in spite of their disabilities. A gift from CORSO has added a sick room.

In the Districts.

In the Districts, the Guild of Service Branches are also running Creches and Nursery Schools, Vocational Centres, Homes for the Blind, Women's Homes, Baby Welcome Homes under their aegis and Orphanages under the aegis of the Guild. At the same time, Medical Relief Work of the Community Projects, under the auspices of the Central Social Welfare Board has been carried on excellently and supplies of food gifts from the UNICEF, CARE, Meals for Million Foundation, etc., are received through the Central Guild and are allocated to its welfare agencies. It has in this city over 250 welfare institutions affiliated including the Consular Representatives, having branches in Andhra, Kerala, Mysore and Pondicherry States, in Assam, Bihar, and Madhya Pradesh. The Patron-in-Chief is the President of the Indian Republic who is also the Patron of the Bala Vihar Home and the Seva Samajam Boys' and Girls' Homes, and always visits the institutions and meetswith its members when he is in the City. The Governor is its President. The Countess of Mountbatten is amongst its Patrons.

In Disaster and Relief Work, the Guild of Service (Central) has proved its organising capacity and to the credit of the Guild of Service and the State Branch of the ICSW was the organising and running for the first time in the East the International Conference of Social Work. Thousand two hundred delegates from 35 Countries in the world were present. The co-operation of the Government and its Ministers, the Mayor and the

Commissioner of the Corporation of Madras, from the public and the individuals of Madras made this conference a success. Subsequent conferences have been held in other parts of the world. Those that attended the Madras Conference—this refers to the foreigners specially—still vouch that this was the best organised besides all comforts to the Delegates, cultural and educational programmes of the highest order, were produced. Great artistes like Srimathi M. S. Subbulakshmi, Srimathi Rukmani Devi gave of their services free to entertain the Delegates. The tribute on the plaque presented speaks for itself—

"The Sixth International Conference of Social Work meeting for the first time in Asia, with over 1,200 persons in attendance from 35 different countries and 20 International Agencies both Governmental and Voluntary, places on permanent record its high appreciation of the Madras Reception Committee and the Madras Guild of Service for their magnificient spirit and for their untiring devotion in ensuring the outstanding success of this Historic Conference. The Conference also places on record its gratitude to the Governor of Madras State, the Chief Minister and Members of the State Cabinet, the Mayor of Madras, the members of the Press, the Colleges and the host of citizens, 200 of whom opened their homes in gracious hospitality to the Conference Delegates."

(Sd.) G. E. HAYNES,
President.

(Sd.) R. HOFFER,
Secretary-General.

19*th December* 1952.

The Guild of Service has Members in all parts of the world and a Life Member in Lady Violet Braddon from Australia. It is called on by the Government in the organisation of receptions to important dignitaries under its roof where all castes, creeds and forms of social welfare both Government and voluntary, its pattern and its way of work has been studied and emulated by various organisations in other parts of India and in other States.

Madras Vigilance Association.

At the same time as the Guild of Service was founded by Mrs. Waller, the Madras Vigilance Association was founded with Bishop Waller as Chairman and with the late Dr. Annie Besant Dr. Muthulakshmi Reddi, the late Mrs. Margaret Cousins, Srimithi Jinaraj Dasa, the late Sir P. S. Sivaswami Iyer, and the late Mr. K. V. Sesha Iyengar. The organisation was there to take care and rehabilitate girls rescued from moral vices and from exploitation and also to introduce bills for the care and protection of these young girls and women and also to reduce the vice. Branches were started in all the districts of erstwhile State of Madras and the Centre of Rescue Home in Madras. In 1938, the first Indian Woman Welfare Worker Srimathi V. T. Lakshmi, and now the first woman Chief Inspector of Certified Schools and Vigilance Service became its woman welfare worker, its propagandist and the Headmistress of the first Special School. Thousands of erring and exploited women and girls have been rehabilitated.

In 1948, the Vigilance Association was provincialised and under the Government aegis the institution is growing in its scope of service and rehabilitation. The Government recognises also private run Homes by giving them assistance and grants. These are to be found in Coimbatore, Salem, Madurai, Tanjore, and Tiruchirappalli. Recently a Special Home for Unmarried Mothers has been recognized by the Government as well. Women and girls who are often exploited and are innocent victims of the vices have been rehabilitated by training into useful professions. Several of the girls have under taken college training, teachers and midwifery training, Gram Sevikas and others, while many are given in marriage and are happily settled.

This is a very special and very dedicated work and the full-time workers that run and man these establishments are one of the finest workers in the Country. The Social and Moral Hygiene training for the first time being given in the country has been entrusted to the Madras School of Social Work by the Central Social Welfare Board, where women workers from all over India are being trained to run and organise establishing the various new After-Care Homes envisaged and started in the Second Five-Year Plan of the Central Social Welfare Board, for in the past traditional centre, on Social and Moral Hygiene existed in the Madras Government Vigilance Home and Stree Sadana and Srimathi V. T. Lakshmi, the Chief Inspector of Certified Schools and Vigilance Service, is the Honorary Adviser of the Course. These institutions, their services, their administration and their work are studied and observed by people both voluntary and full-time workers from all over India. The Certified Schools have also become fine Homes for Boys and Girls needing care and protection and the plays and vocations they turn out are as good as any other institutions serving young boys and girls. The recognition by Government of the various well-manned institutions run by voluntary agencies to receive destitute and delinquent children has greatly assisted and the Madras Vigilance Association has won the greatest commendation throughout the country.

Women's Welfare Department.

India's salvation, said Mahatma Gandhi, depends on the sacrifice and enlightenment of her women. And the Indian woman, who for long had put up with the position of the "weaker sex" is slowly coming into her own in all walks of life. The Constitution of India has abolished all discriminations on the basis of sex in the matter of political rights, right to employment, etc. The women, therefore, have a vital role to play in the building of New India and it is to help them to accomplish this task that the Government of Madras have constituted the Department of Women's Welfare.

This organisation was actually founded in 1941 itself. A band of voluntary workers had organised themselves in Madras City to instruct illiterate women in the Slum Areas on Air Raid Precautions. The "Women's Air Raid Precaution Corps" as this organisation was known, had established branches all over the State and done useful and valuable service. When the war was over, it was felt that the experience gained by the WARPC during the war could be profitably used for constructive Social Service work in the peace-time, especially among women and children. Simultaneously the need for expanding the scope of social organisation with a view to undertake new channels of constructive community welfare services, particularly in rural areas was also recognised by the Government, and as a result the WARPC was recognised and renamed as the Department of Women's Welfare in 1947.

Madras was threatened with Air Raid and the population was panicky. ARP Squads and Centres were working, but protection for women and children

Indian Conference of Social Work

in the congested areas had not been possible and those were the vulnerable targets of raid. Besides, men worked all day. Mrs. Nichol, wife of the then Naval Officer-in-charge, who had been in the "Battle of Britain" offered to lecture in the use of Stirrup Pumps during Fire Fighting, etc. With the collaboration of leading Indian women was founded the WARPC and Mrs. Nichol lectured to a number of us a First Course lecture on First-Aid, use of stirrup pumps, etc., along with the demonstrations and lectures were also translated into Tamil, Telugu and Malayalam. The ladies then spread into other areas and on the pials of houses were collected women of the neighbourhood and where these lectures were given in a simple form with demonstrations and the women were taught and made thorough. It did not stop with just these lectures. but lectures on Health, Nutrition, on Child Care and on topics of the day, and arts and crafts were introduced. Women let their pials and little cottages for the lecture work to be organised and thousands of women joined in the City. The work was completely voluntary but the Government gave a small grant for the office and an Office Assistant. This work spread into the Fort Areas that were considered vulnerable.

Mrs. Nichol is not to be forgotten for what she did. On the first Anniversary the writer of this article remembers that was the 1st November, where in the Banqueting Hall, the wife of the Governor and officials, Princess and Society women and others were gathered in common membership, all wearing WARP Badges. British women of all ranks and society, from the Governor's wife, Lady Hope, who was the grand leader of women's work and causes, down to *Ayas* in our services were all wonderful in the cause of protection and caring of Homes, children, and care in case of disaster. It was seen during these years how popular it had become with its first Community Centre in Mohallas and Slum.

After Mrs. Nichol, Mrs. Hayles, wife of the late Editor of the "Mail" became its Women Honorary Director and in her time made a programme of running a Women's Home, Reception Homes and Centres and the Women's Indian Association participated at this time into making this a permanent organisation. In 1944, the first full-time employed Director appointed was Srimathi Parijatham Naidu. During her stewardship was founded Training Homes for Women in Madras and also in assisting destitute women to be taught and cared for in Agartalla and in other centres. These trainings were essential for deserted women and destitute girls and they have found places as Gram Sevikas and Midwives in different Centres. Today the Women's Welfare Department is the Women's Wing of the Government's Social Welfare Programme and its activities are well known through the columns of this review and I, therefore, will not transgress further into its great achievement. It is now situated in beautiful surroundings in Tambaram and its Director is Dr. Srimathi Jayalakshmi A. Rao, fine, brilliant in administration and amazing in her work.

Now there are Women's Welfare Departments in Andhra, Kerala and Mysore States.

Indian Conference of Social Work

Indian Conference of Social Work was founded earlier in 1948. The National Conference first met in Bombay in 1947 in November, and in January 1948 was formed the Madras State Branch of the Indian Conference of Social Work. The Madras State Branch steadily held each year its Annual Conference in different parts of the State and has held a National Conference and International Conference. It continues to be the meeting ground of Governmental and non-Governmental social workers and its recommendations are received with respect and attention and its suggestions are often implemented. Its members from Madras attend in large numbers the National Conference each year in different parts of India and contribute both in deliberations and reading of papers on important subjects and in participation. There are branches of the Conference throughout India and the Hyderabad State Branch which was organised later based its Indian Conference programme both on the lines of the Guild of Service in service giving and co-ordinating. The Ministers of State are closely associated and ably assist in the welfare programmes and deliberations. The State Branch has to its credit the First Juvenile Guidance Bureau. Recently, a Child and Parent Guidance Clinic has been started under the auspices of the Indian Conference of Social Work at the Guild of Service Information Bureau, to assist parents in solving difficulties encountered by them in respect of their problem children.

Chief Minister Sri K. Kamaraj declared open Khadi Gramodyog Bhavan at Mount Road under the auspices of All-India Khadi Board in the third week of October. The Gramodyog Bhavan will make available Khadi and Cottage Industries products of different parts of India.

This was founded in 1947 by Lady Nye, the wife of the then Governor of Madras. This is another unique organisation in Madras which took the form of a Community Chest helping welfare institutions in the furtherance of their activities. This Fund has branches throughout the Madras State. Through these 10 years it has been responsible for the starting of many T.B. Sanatorias in the districts, in assisting many an organisation to start welfare work. The Seva Samajam Boys' Home and the Mohite Playground in the City owed its beginnings to this Fund. And the Madras School of Social work had its first donation and encouragement to start by way of an equipment grant. Hospital equipments, X-Ray Plants, assistance to the Blind, old and the needy masses—the first After-Care Colony attached to the Government T.B. Sanatorium—The Amritnagar Colony, and the Ashok Vihar are the outcome of the assistance from the Madras Provincial Welfare Fund. The Patron is the Governor. The President of the Fund is the Hon'ble Sri Justice P. V. Rajamannar, Chief Justice of Madras and its active Honorary Secretary, Sri S. Govind Swaminathan. The Fund has extended meritorious assistance to the hospital welfare work when so much assistance is not forthcoming from the Government and Central Social Welfare Board.

The All-India Women's Food Council, Madras State Centre, was the outcome of the Grow More Food Campaign started in 1949-50. When the food scarcity came, the All-India Women's Food Council was formed to do propaganda for South India to use more Wheat and to run cheap and Nutrition Cafeterias. The introduction of wheat in the Cafeterias has helped to a great extent to make the people consume more wheat. The Cafeterias were spread throughout the City and still are. There are branches in Madurai, Tirunelveli and Courtallam where cheap and wholesome food is served to the man in the street. Apart from the running of Catering Courses, propaganda throughout the State of Madras during the famine period on the use of wheat and wheat foods were demonstrated.

Central Social Welfare Board.

The formation of the Central Social Welfare Board in 1953 under the dynamic leadership of its Founder Srimathi Durgabai Deshmukh envisaged a programme of assistance unknown from Governmental level ever before in the country. The Welfare Board firstly with its formation of panels which toured the length and breadth of the country observed in the reports of the many institutions, there were a few which could be considered as pilot projects and training Centres and the reports of the panels and the formation of State Social Welfare Advisory Boards and the giving of large amounts to welfare institutions to improve their standards, to take in more and to increase their strength, to appoint trained personnel were the highlights of the formation of these Boards. Apart from Community and Welfare Extension Projects that were being organised under Government aegis, where the people's contribution by way of land, building, labour, service and materials was, has been the unique way of harnessing the people's assistance. Welfare work chiefly in opening Schools, Maternity and Vocational Centres, Library and Reading Rooms formed the net work in Project and National Extension Areas. The Welfare Extension Projects run since 1954 by the Central Social Welfare Board in each district of each State brought contiguous villages covering a population of 25,000 which are cared for by a group of voluntary workers, to establish Centres—Maternity, Vocational and Adult Literacy—with trained Maternity Assistants, Gram Sevikas and Craft Instructors to care for the needs of women and children. These are organized by Chairman and Women Members of the district.

First Plan Programme

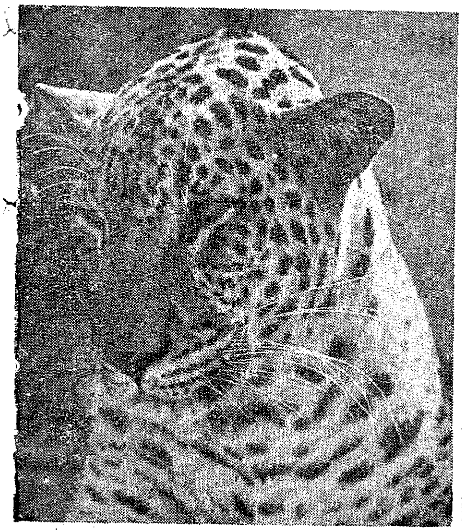
Under the First Five-Year Plan, 333 Centres were brought throughout the Country under the Welfare Extension Projects. Women in the districts, in the rural areas who had never participated in social welfare are leading in this work. The work is carried out in the particular language of the area covered, and the co-operation of the people and the interest in this work is something more than heartening. The villagers—their menfolk are the most co-operative, encouraging training in vocations, collection of monies towards Maternity Centres and adult literacy which are part and parcel of the programme have their support. Activities of the Centres vary and the greatest contribution is the training of Gram Sevaks, Social Workers Maternity Assistants and many destitute women who are manning these institutions on working salary are now reducing the large number of unemployment as well as economic problems that faced so many destitute girls, women deserted by their husbands, and widows are placed in useful service with a fair salary. The procedure was 50 per cent from the Welfare Board, 25 per cent from the State Government and 25 per cent from the people and this has been and is successful economically.

The appointment of the two important Committees, the Social and Moral Hygiene and After-Care Committees, again under the aegis of the Central Social Welfare Board and with the financial assistance from the Ministry of Labour, Health, Industries and Commerce, the starting and running with the Government assistance and under the aegis of voluntary institutions, hostels for the care and training and rehabilitation of men and women discharged from prisons and certified schools and from any Correctional Institutions and as well as those from non-Correctional Institutions, Orphanages, Destitute Homes and Institutions for the Blind and Deaf where the inmates are trained in the profession, where they earn a living and are able to maintain themselves. This is a most vital step to full rehabilitation and economic security. The Planning Commission has set aside several Crores of Rupees on this.

Institutions for the upkeep of the Blind, Deaf, Mentally Backward and Physically handicapped are on the increase with the greatest co-operation and the assistance of Government and the support of efficient trained personnel. Local Development Funds set aside for giving opportunities of buildings institutions with the assistance of the people. A ceiling grant of up to Rs. 10,000 is given by the Government and this has brought into being in the various rural areas Schools, Maternity Centres, etc., where they never existed.

Training of specialised personnel to man these institutions of Correctional and After-Care Work are being organised through grants from the Central Social Welfare Board and the Delhi School of Social Work for "After-Care" and the Madras School of Social Work for "Social and Moral Hygiene" are training personnel. The first training is over and the trained personnel are now in charge of the new After-Care Homes and the second batch are on training.

These are amongst the few of the outstanding organisations in our State and these institutions have played no smaller part in making Madras State a leading welfare State in the country. Enumeration of these activities and programmes are also to be found in other States.



The Indian Leopard. A remarkably beautiful animal, it can be added to the list of fast vanishing animals.

Flora and Fauna

A Source of Sport and Enjoyment to People

By Sri V. S. KRISHNASWAMY, Chief Conservator of Forests.

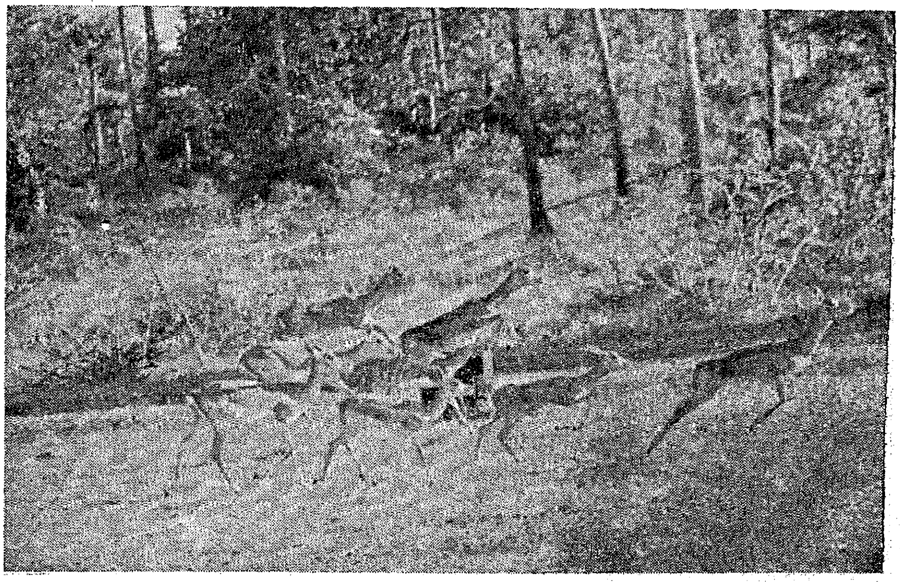
In the past when the proportion of forest to the total land extent was higher and big blocks of forests existed, wild life did have a safe retreat and they could lead a life in ecological equilibrium with their environment. With the gradual opening of the country, by extension of agriculture which brought in its wake, new townships, villages and more roads, this isolation which the wild life enjoyed broke down and man with modern weapons of destruction, seized up with a savage desire to destroy every animal he saw in a forest, upset the ecological balance with disastrous results. In some places wild life is threatened with extinction.

For many researches in the field of natural sciences, study of animal life is necessary. This does not stop with the study of dead animals in museums and elsewhere, but living animals in their natural environments. Such a study will reveal at once that the carnivoræ do not exist only for being exterminated, but for playing an important role, if allowed by us, in maintaining the balance of life, in controlling the over-population of herbivoræ whose increase beyond the capacity of forests to feed them, will only end in the destruction of our valuable agricultural crops. Also animal products like hides, horn and flesh have a great economic value. As the sources of supply of these items are not inexhaustible, they should be conserved and managed in a thrifty fashion. Again as a result of scientific advancement, animal products are finding an increasing use in the treatment of human debility and disease. Insulin, for instance, which saves every day thousands of human lives, has its source from the dreaded sea-lion shark.

Weakest goes to the wall.

Let us digress a little here to explain how the law of the jungle works. It is the weakest that goes to the wall. It is only the weak and the unfit amongst the herbivorae that fall victim to the carnivorous animals. Again it is only the fit and the strong amongst the carnivorae that can bag their swift prey and survive in the struggle for existence. Ordinarily wild animals are afraid of man; they avoid him. Only if man worries them they turn hostile. When most of the soft skinned game is killed by human beings, deprived of their usual food, the carnivorae, like tiger stay out of the forest and become cattle lifters. Sometimes if a man becomes its accidental victim, the tiger becomes a man-eater. When once the stage is reached the tiger is invariably killed, sooner or later with the help of modern weapons. A careless shikari who wounds a tiger, and does not follow it to kill is a menace to humanity, because a wounded tiger turns upon man invariably. Again amongst the carnivorae there is the equilibrium because they also feed on each other. Thus if left to nature, the wild life inhabiting a tract reaches its equilibrium.

Reverting to the original theme, the wild life of a country is a source of sport and enjoyment to its people; providing a healthy recreation to all classes and an attraction to tourists. Further, State derives considerable



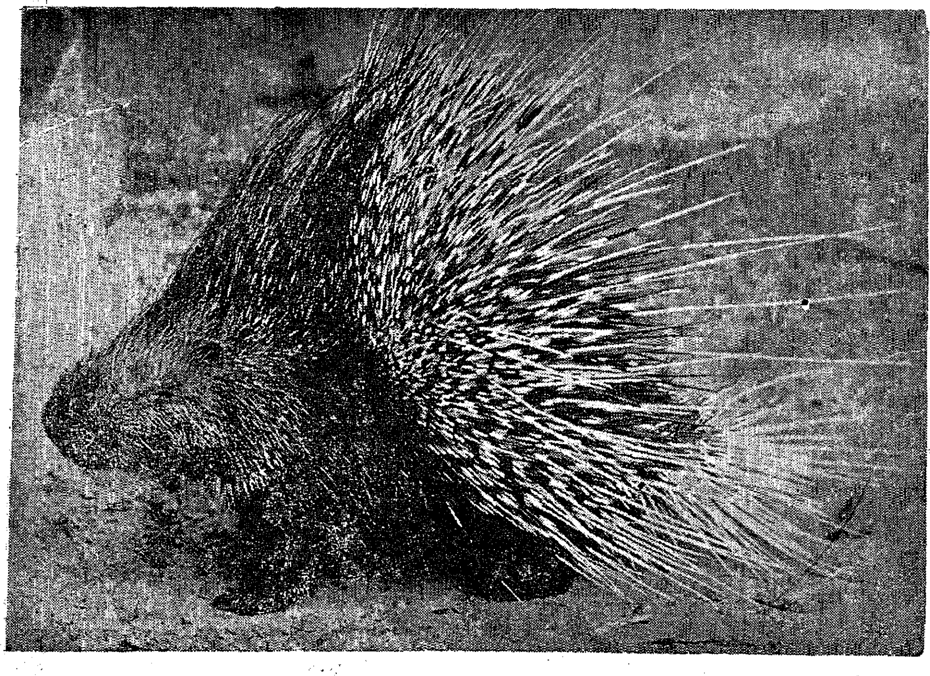
The most beautiful of all antelopes black buck is a native of India.

revenue from the sale of shooting licences, excise duty on export of hides, horns, furs, feathers and other animal products and on the import of arms and ammunition. At the same time, it must be realised that this asset may vanish, unless reasonable efforts are taken for its conservation.

The five hundred species.

India has a very interesting, beautiful and marvellous variety of founa. Its Mammalia runs to more than 500 species. It includes the elephant which from time immemorial has been associated with India, its princes and their pageantry. The Indian bison, the largest of existing bovines, the great Indian rhenoceros, the greatest of all the rhinos how inhabiting the world; the gigantic wild sheep of the Himalayas, the swamp deer, the spotted deer, the nilghai, the four horned antelope and the typically Indian

The Otter. It is commonly found in hill-side streams near Pykara and Madras.



The Indian Porcupine—The largest of old world rodents.

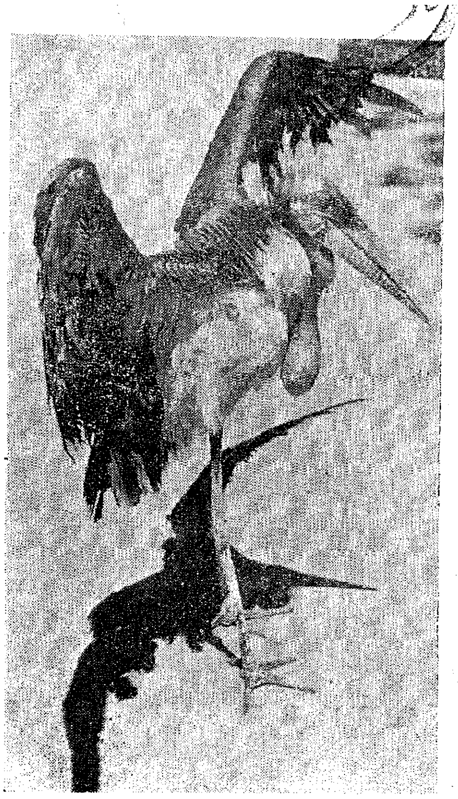
Let us Conserve Wild Life

Nature has been kind to us and has endowed our country with rich vegetation and magnificent animal wealth. It is unfortunate that some of the rare species are on the verge of extinction and that others are precariously struggling for survival. Better late than never; we have at least now become aware of the seriousness of the situation and are taking drastic steps towards the conservation of the wild life that still remain with us. The Government have taken many active steps towards ensuring better protection to wild life. The improvement of our national parks and sanctuaries should be important from the point of view of our national plan. The public should recognise the seriousness of the situation and give its willing co-operation to protect wild life in the interests of our national well being.

Perhaps some are under the impression that all wild life is opposed to human life. Let us study the mysteries of creation just for a moment. God who created the gentle lambkin and the lark created the tiger in all its ferocity. He who created the exotic flowers so full of serenity created man with his conflicting emotions. It is a cosmic pattern where every form of life fits in perfectly. It is of vital importance that man does not interfere indiscriminately with the pattern of nature, for God meant the flora and fauna to co-exist with man for man's benefit from every angle—economic, scientific and cultural.

Let us conserve Wild Life which held by us on trust, for the sake of our posterity which will be in a better position to appreciate our endeavours.

—M. BHAKTAVATSALAM



Adjutant stork.

ante-lope or black buck, whose skin our sadhus use, the only representatives of these genera. The carnivorae include the lion and the tiger; the clouded leopard and the marbled cat. There are numerous other species remarkable for their beauty and colouring. Above all, the presence of wild life lends added attraction and charm and further animates our forests and plains.

The close association between animals, human and celestial beings have been vividly brought out on numerous occasions in our Vedas, Puranas and Ithihasas to bear recounting now. Wisdom from the animal world has been treasured in our famous Sanskrit work, the Hithopadesa.

As early as the third century B.C., Emperor Asoka introduced Game and Fishery Laws in his empire. The fifth pillar edict is this.

Gods and Puranas.

Further whenever we see, at least in South India, idols of our gods taken in procession seated on Garuda, Hanuman, horse, lion, hamsa, peacock, mouse and yali (an extinct animal) we are reminded of our animal and bird life and how they are vehicles for the very gods we worship. The close attachment between our human ancestors and the evolutionary stages are represented by the succession of divine incarnations which had half human and half animal bodies, the Mathsyavathar, the Kurmavathar, the Varahavathar, which avathar probably took place to collect and life the earth which disappeared shall we say in the etherial ocean as a result of nuclear fission? Again we come to Narasimhavathar. Subsequent avathars like Rama and Krishna are separated from their animal counterparts, but once again in the expected Kalki Avathar the god and the animal, the horse, are again brought together—a voluntary combination.

In a country with such a tradition Wild Life Conservation should not normally be a difficult task.

Any scheme for the protection of wild life would be incomplete without due provision being made for the protection of birds. Apart from any other consideration birds are invaluable in that they protect our crop, orchards, etc., from being devoured or destroyed by hordes of ravaging insects. Birds are mainly responsible for controlling the bewildering multiplication of insect life, which, if unchecked, would overwhelm all life in this planet. As the birds eat a predominatingly insect food they are an indispensable balancing force in nature. In this context the abundant bird life of our country is a very valuable heritage, which we must nourish and conserve.

Expansion of agriculture has decreased the area available for harbouring wild animals. This fact, to a great extent, has forced the animals to forage for their food, outside the reserved forest with the result the agriculturist has a legitimate grievance. A compromise formula has to be evolved. A probable solution will be to recognise the State, owned forests, where shooting rules are rigidly enforced, as the natural sanctuaries of wild life in this country. But there are difficulties in giving effect to this idea, as the protection achieved will depend on the relative position of forests with reference to the cultivated fields and human habitation. Even so, it will be possible to select some areas for constitution as sanctuaries where wild life will get complete protection without undue detriment to human interests. (Photos by Sri M. Krishnan and Sri A. J. Jalaludin).

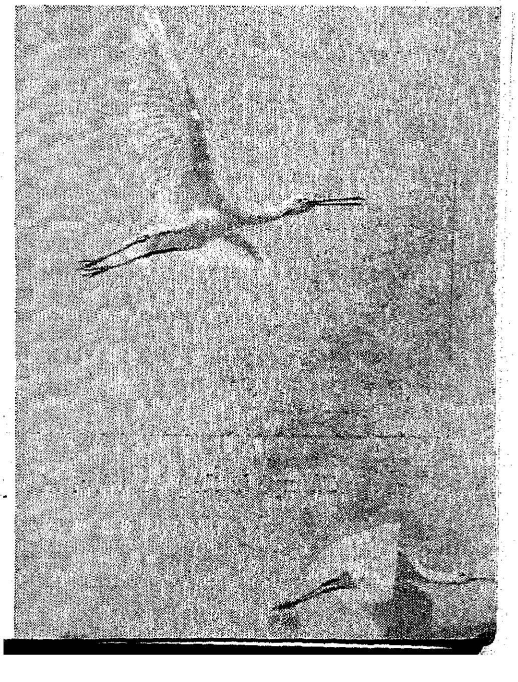
Cottage Industries Training for Vellore Policemen's Wives.

Fifty wives of policemen employed in Vellore will be given training—30 of them in tailoring and embroidery and 20 in mat-weaving—under a scheme sanctioned by the Government of Madras with financial assistance from the Centre, to enable them to supplement the income of their husbands. This scheme involving an initial expenditure of Rs. 4,300 towards sewing machines and looms, etc., and recurring expenditure of the order of Rs. 13,200 towards stipends and raw materials, was initiated by the District Superintendent of Police, Vellore. A cottage industrial co-operative has been registered for the purpose. The tailoring trainees will be paid a stipend of Rs. 15 per mensem for 12 months while the trainees in mat-weaving will get a stipend of Rs. 10 per mensem for six months. The Government of India grant for the scheme runs to Rs. 10,900 representing the entire non-recurring expenditure and half of the recurring expenditure.

Quartz Crushing Plant at Salem

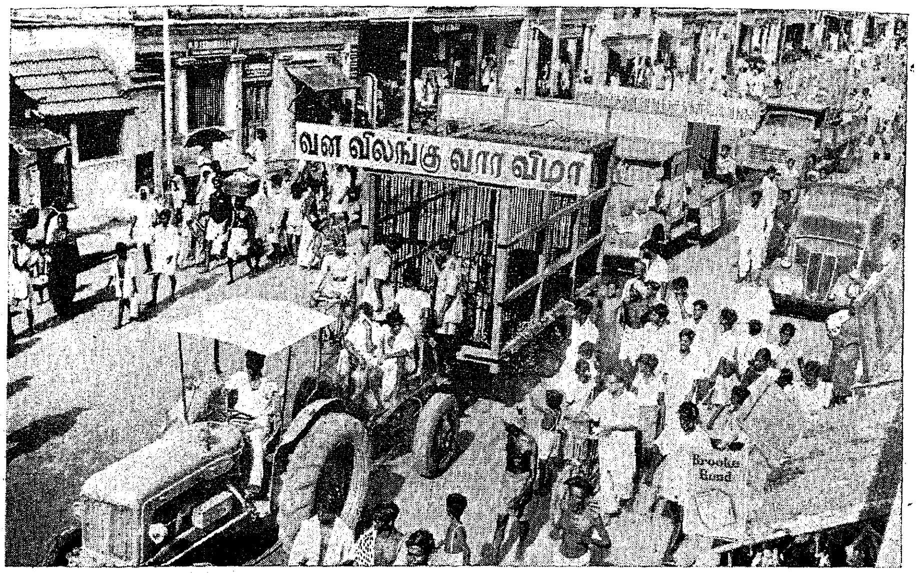
The establishment of a quartz crushing plant at Salem costing Rs. 3·85 lakhs has been sanctioned, with a preliminary loan of Rs. 1 lakh obtained from the Government of India. The primary object of the scheme is to make available to the glass industry of the State, good quality sand, free from iron content, by crushing the Salem quartz.

The spoonbills in flight.



Wild Life: A Valuable Economic Asset

God in His infinite mercy has blest our country with a rich and varied fauna. We can perhaps boast of nearly 500 species of animals in our forests. Our State of Madras is particularly lucky in this respect. On account of the vast variations in his physical features, temperature, climate and vegetation it has several species of interesting animals and birds, each of them acclimatised to its environment. Besides the stately elephant and the awe-inspiring tiger our forests possess a variety of deer and antelopes which include the black buck, the four-horned antelope, the barking deer, the mouse deer, the chinkara and the spotted deer. We have the white bison, the sambur and a few other animals and birds which are found nowhere else in the Indian Union.

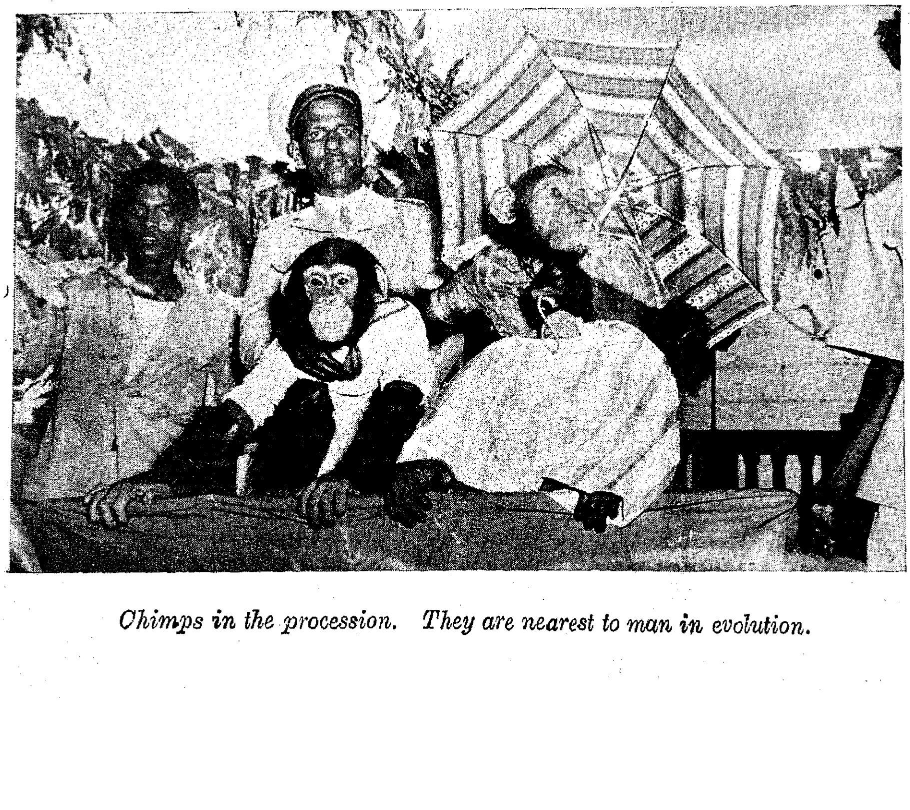


A procession of wild animals of Madras Zoo was taken through important thoroughfares of the City in connection with Wild Life Week celebrations during the third week of October.

Complementary to human life.

It is sad to think that these rare gifts of nature are on the verge of extinction. The Indian lion has become rare and is now confined only to the Gir forest of Saurashtra. The Rhinoceros of Assam, the "Royal Bengal" tiger, the sambur and many other species are precariously struggling for survival.

Wild life is a valuable economic asset to a country and it brings in appreciable revenue. In the field of science also wild life has its own potentialities. Wild life adds all the life and beauty to our colourful flora. A study of nature will reveal that every-form of life in God's creation has its own part to play in the pattern of the universe. Man holds the foremost place in the order of creation. His bodily form is far superior to that of other beings and his intellect surpasses the instinct of animals beautiful and marvellous though it be. Man thus holds supremacy over the animal world, but it is of utmost importance that he does not upset the ecological balance of Nature. God has designed that the fauna and flora should co-exist and be complementary to human life. It is only when man interferes indiscreetly by his wanton destruction of flora and fauna that wild life can become a danger to human existence.



Chimps in the procession. They are nearest to man in evolution.

Although the Government took steps towards the preservation of wild life as early as 1887, nothing much was achieved as public co-opertation was not adequate. Poaching was on the increase and shooting with modern aids like the motor car, electric lights and high-powered weapons was a

popular pastime. With the Second World War, came the heavy felling of trees for various purposes and extensive encroachment of agriculture on forest land.

Official measures.

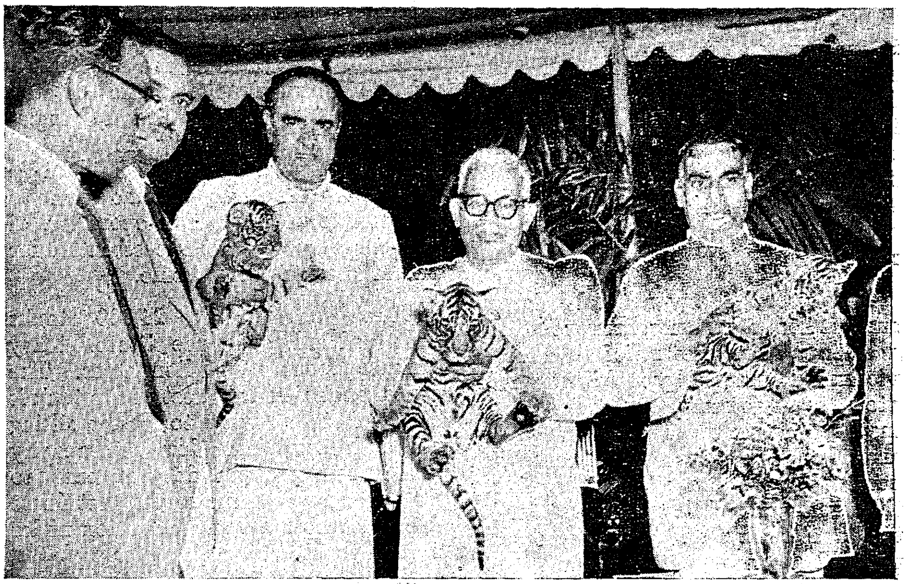
With Independence we have been aroused to the seriousness of the situation and have recognised the importance of Wild Life. In 1952, the Indian Board of Wild Life was formed and "The Madras State Wild Life Board" in September 1954. Drastic steps have been taken towards the preservation of Wild Life by improving the sanctuaries at Mudumalai and Vedanthangal. The shooting of some species of animals and birds is strictly prohibited and the rules about the issue of gun licences are more rigid. As the progressive destruction of forests have accelerated the deterioration of Wild Life, Vanamahotsava has been initiated. Action is also being taken to prevent all further encroachment on forest areas by agriculture. Game associations for the preservation of wild life have been started and the improper methods of shooting of animals are prohibited. Official drastic measures have been taken for the control of poaching and all other illicit activities against wild life. Associations are also formed for the preservation of fish and birds.

We in Madras can be justly proud of the Mudumalai Wild Life Sanctuary. It is in the Mudumalai Range of hills in the Nilgiris and is on the Ootacamund-Mysore road. It is 114 square miles in extent. There is a rest-house at Kargudy and more improvements are being planned with a view to encouraging Tourist Traffic. On the payment of a nominal fee, visitors are given elephant rides through the forest for the observation of Wild Life. Herds of elephants, bison, sambhur and deer can frequently be seen grazing in peace without fear of molestation. Many species of birds and some scarce animals like the Malabar squirrel and the grey languer can also be seen now and again. It is hoped that, with the recent extension of the area, the Wild Life in the sanctuary will multiply and be a greater attraction to the tourists and lovers of Nature.

Vedanthangal Bird Sanctuary

At Vedanthangal in Chingleput district, there is a unique natural bird sanctuary. This is about 54 miles from Madras and is reputed to have been in existence for nearly 200 years. There in a lake about 74 acres in extent to this village. A group of Barringtonia trees in the lake attracts thousands of water birds for nesting and breeding. Here one can see storks, Ergets, herons and cormorants at their best. The Government have prohibited the shooting of these birds within a radius of 20 miles from this lake. With a view to improving this sanctuary a naturalist has been deputed to study the habits of the birds. Several improvements to the lake and its surroundings are being considered and will soon be implemented.

Subsequently due to economic struggles and foreign influences, we seem to have become callous to our forest wealth and consider it only from the point of view of commerce. It cannot be difficult to awaken our long dormant but long inherited traditions in this regard. Let there be an intelligent recognition of the value of wild life by each and everyone of us. We should do our best in our own way and in our own sphere towards the preservation of wild life. We must also inculcate in our children an ardent love for Nature in her beautiful wild state so that they may be in a better position to appreciate the results of our endeavours today.



With the tiger cubs born at the Zoo are Sri M. Bhaktavatsalam, Home Minister, Sri V. S. Krishnaswamy, Chief Conservator of Forests (left), and Sri K. N. Srinivasan, Mayor.

The Guindy Park in Madras is one of the two places where the Black Buck has survived total destruction. The other place where they still remain is the Kodaikadu Reserved Forest in Thiruthuraipoondi Taluk of Tanjore district. As the black buck is a frequenter of open grassy "maidans", its protections is rather difficult. It is proposed to introduce the Black buck in other suitable forest areas of the State.

Intelligent recognition needed

In India our religions have taught us to venerate all forms of life. Our ancient culture and art are highly appreciative of Nature and her beauties.

Loans for Industrial Co-operatives.

The Government have sanctioned a loan of Rs. 1,80,000 to the Perambur Arunthathiyur Leather Workers' Co-operative Society and another loan of Rs. 40,000 to the Tirunelveli District Co-operative Timber Works, Limited, with assistance from the Centre, to strengthen these industrial co-operatives. The Leather Workers' Co-operative will go in for land buildings and tools of its own to bring the cobblers of the area within its fold and thus enable them to make full use of the servicing and technical facilities available at the Perambur Footwear Centre.

A Master Plan to Provide Emergency Relief

Decisions of Collectors' Conference

A master plan to set up Emergency Relief Organization at district-level will be prepared so that the Collectors of the districts can adapt it according to conditions prevalent in their respective districts. This decision was arrived at the Conference of the Collectors held in the second week of October in Madras.

The need for this adaptation will be in the fact that for example an organization meant to cover calamities like floods and cyclone will be needed only in the coastal deltaic districts. Hence the decision to give room to each district to evolve its own pattern of Emergency Relief Organization within the frame work of a comprehensive master plan.

At present if any natural calamity such as floods, cyclones, fires or Railway accidents occur the relief to affected victims is rendered by making immediate arrangements. Some delay inevitably occurs in planning the arrangements after the event has occurred. With a view to avoiding this preliminary delay and also in order to have ready on hand some pre-planned arrangements to meet such an emergency, the Government of India have formulated an Emergency Relief Organization Scheme both at the All-India level and at the State level. That scheme contemplates setting up of Emergency Relief Organizations also at the district level in each State.

Desilting of tanks.

Another subject which figured prominently in the discussion was the extension of desilting-*cum*-reclamation of tanks. The Conference was apprised of the phenomenal success of the scheme which was first tried in Chingleput district. Collectors were asked to prepare a list of tanks which could be included under the scheme and to proceed to enlist the co-operation of fore-shore ryots which is essential for the success of this scheme.

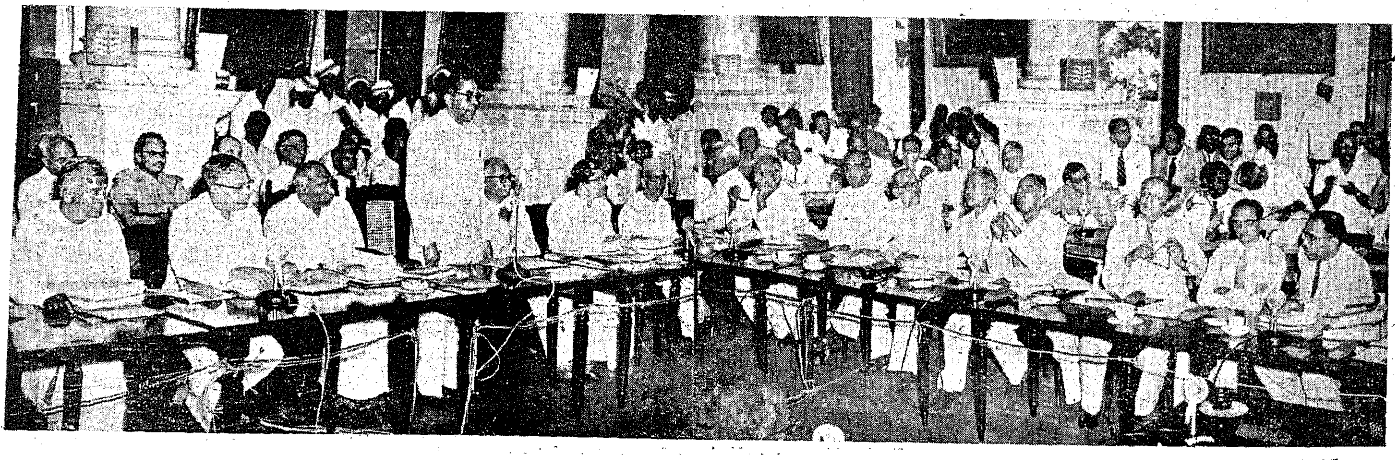
There are nearly 24,000 tanks scattered all over the State. They irrigate about 1½ million acres. The present condition of most of the tank is unsatisfactory owing to heavy silting up and consequent loss of capacity which ranges from 25 per cent to 60 per cent with the result that there is considerable gap in cultivation under several tanks.

Under the Desilting-*cum*-Reclamation Scheme it is proposed to restore the lost capacity of the tanks, to some extent at least, in cases where there is gap between the registered ayacut and the actual cultivation by removing a part of the deposited silt from the beds. It is not contemplated to increase the capacity above the original designed capacity, nor is it proposed to bring in additional area under any tank and increase its registered ayacut. Main idea behind the proposal is to rejuvenate and revitalise the tanks.

A method of increasing the tank capacity partly by desilting and partly by raising Flush Tank Level and simultaneously raising the level of the foreshore lands to avoid submersion has been found to be quite feasible and economical without any obejectionable feature.

Working of Land Acquisition Act.

The Conference discussed at length the working of the Land Acquisition Act and was of the view that a high level sub-committee should be appointed to examine the necessity for revising the Act in the context of the changed set up. This committee will also examine how best to freeze prices of land in the fringes of developed cities and industrial pockets to avoid speculation in such land. For the time being, the Conference recommended



A meeting of the State Development Board was inaugurated by Sri P. V. Rajamannar, Acting Governor, at Rajaji Hall in the third week of October. The Board meeting of Ministers and Heads of Departments was also attended by the District Collectors.

that Collectors should give top priority to acquisition proceedings in the case of land required for industrial enterprises. An allied subject was the very large number of encroachments on National Highways and State Roads pending eviction.

While discussing the subject of 'Opening of Supply Centres at District Headquarters for Iron and Steel", the Conference came to the conclusion that this will in no way improve the situation so long as the basic fact of short supply remains. As an offshoot, the Conference decided to recommend that 25 per cent of all Government constructions should be made in lime and mortar, so that the drive for restricting iron and cement consumption could be given a psychological fillip.

Among the administrative details which were discussed at the Conference were the limitation of supervision by section Heads in Collectors' offices to eight clerks, the question of giving special allowance for qualified clerks working as Revenue Inspectors and appointment of special staff for collection of loan arrears in the districts. While on the last subject the Conference impressed on the Collectors the need for a drive to reduce arrears in loans and land revenue.

Mr. Kamaraj, Chief Minister, winding up the proceedings of the 2-day Conference of Collectors at the Rajaji Hall today, stressed the need for the administration to be responsive to public opinion. The Conference had enabled the Government to assess the needs of the people through the views and suggestions expressed by the Collectors. He had great faith in the efficiency of the Administrative machinery in the State, and he believed that they could promote the best interests of the people by making it also responsive to public opinion. This was the purpose of the Conference and he was glad that it had proved itself a great success.

Small Savings Scheme.

Earlier, the Conference discussed the organisational set-up and administrative details needed to intensify the Small Savings Scheme in the State.

A target of Rs. 12 crores has been fixed to be collected during the year through Small Savings and a provisional break-up of this target among the various districts was furnished to the Collectors.

The Conference recommended that a special drive lasting about a fortnight should be launched in each district, immediately after the harvest of the main crop of the district. During this period the entire DistrictAdministrative Machinery, it has been recommended, may be made use of on the lines of the State Loan drive.

The Agency System under the Small Savings was gone into fully and it was generally agreed that paid employees of the Government except teachers and village officers, could not be permitted to avail themselves of the commission of 12 per cent allowed by Government of India. The Conference felt that institutional or organization agency system permitting municipalities, local bodies, trade unions and women's organizations to avail themselves of the Commission would help the drive. The Collectors suggested that insistence on security deposit in the case of Village Officers, who were handling

(*Continued on page* 35)

Sathanur Project Almost Complete

The idea of a reservoir across Ponniar was conceived long back by Mr. De Chasel in 1904 and from time to time, several anicut schemes were investigated. However, no scheme fructified on account of several considerations like low financial return, fluctuations of flow in Ponniar, vested interests lower down and so on. During the post-war Grow More Food Campaign, the project was revived and investigated in the year 1949 and the project was taken up for execution under the First Five-Year Plan.

The Sathanur Reservoir site is 4½ miles from Sathanur village and 22 miles from Tiruvannamalai. At the site of the reservoir the river flows through a gorge and drains an area of 4,180 square miles. The dam is 2,558 feet long, 1,185 feet being of earth and 1,373 feet being masonry. The storage capacity of reservoir is 4,600 M.cft. which is capable of being increased to 8,100 M.cft. by installation of crest gates in the spillway. The unique feature of the project is that the water spread area lies within reserve forest and no village gets submerged.

As the main reservoir is situated in a gorge with rocky margins, the main canal could not be taken directly from the reservoir. This has necessitated the provision of sluices in the reservoir to let down water in the river to be later on diverted into main canal by the Pick up anicut 4½ miles below the reservoir, The pick up anicut is 400 feet long. Six scouring vents each of size 5 feet by 6 feet have been provided in the body-wall of the anicut to let down water to satisfy lower down interests. A head sluice consisting 3 vents of size 9 feet by 5 feet 9 inches has also been provided to discharge 400 *cusecs* to benefit 20,000 acres (16,709 acres new plus 3,291 existing wet). Of these 20,000 acres, 6,800 acres will be in Chengam taluk, 8,500 in Tiruvannamalai taluk of North Arcot District and the remaining 4,700 acres in Tirukoilur taluk of South Arcot District.

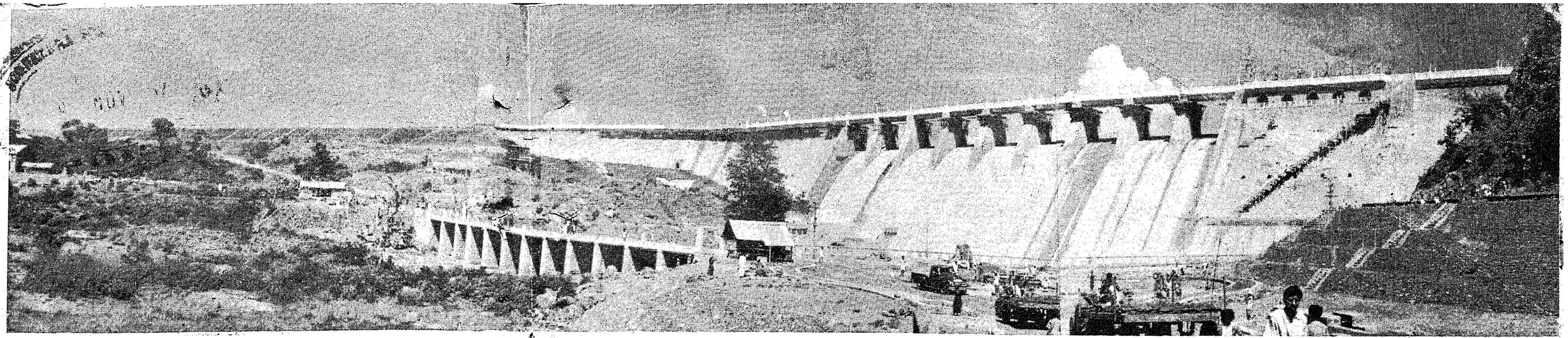
The estimated cost of the project is Rs. 289 lakhs. The additional food grains expected is 9,000 tons of rice annually.

The scheme was sanctioned in July 1954 and the work was inaugurated in October 1954. About 98 per cent of masonry and earth dam works has been completed and the work on canals are also nearing completion.

The outstanding feature about the execution of this project is that the main work of dam construction, pick up weir and main canal excavation have all been taken up simultaneously together with preliminary works like construction of buildings which enables the quick completion of the project before the target date.

(*Pictures overleaf*)

Sathanur DAM

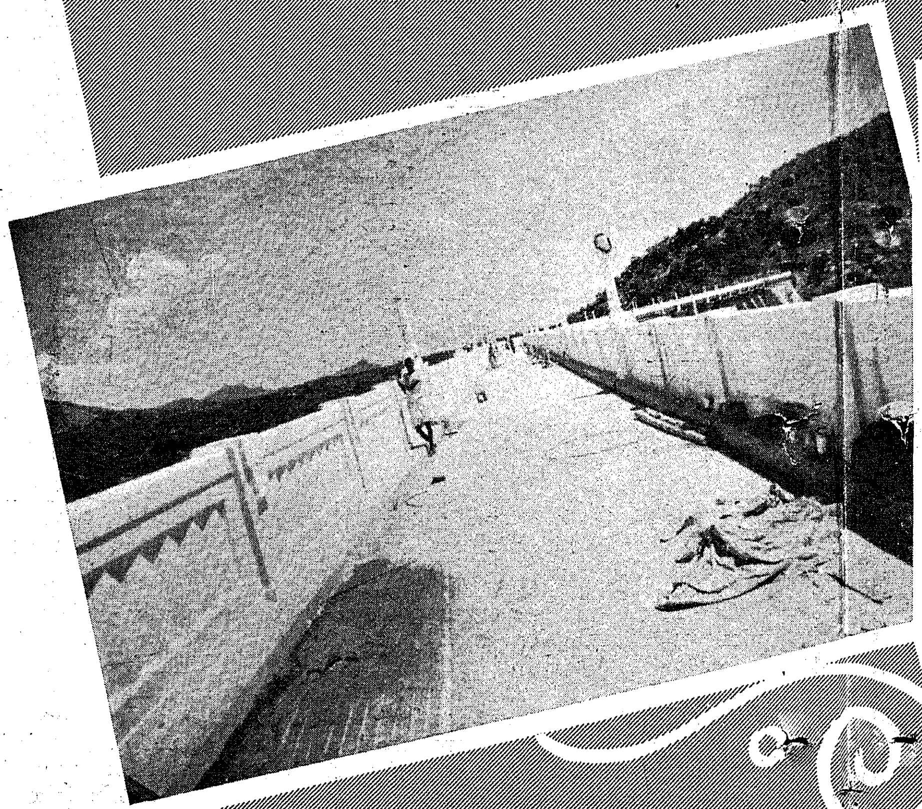


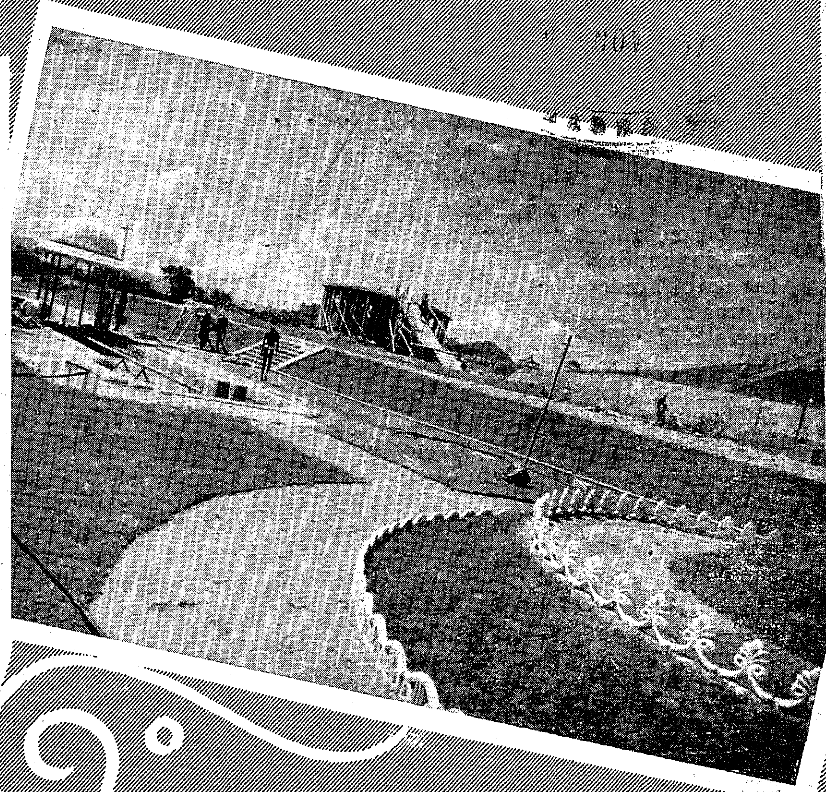
The three-crore rupees Sathanur Project in North Arcot District is nearing completion. Twenty thousand acres are expected to be provided assured water supply by this Project.

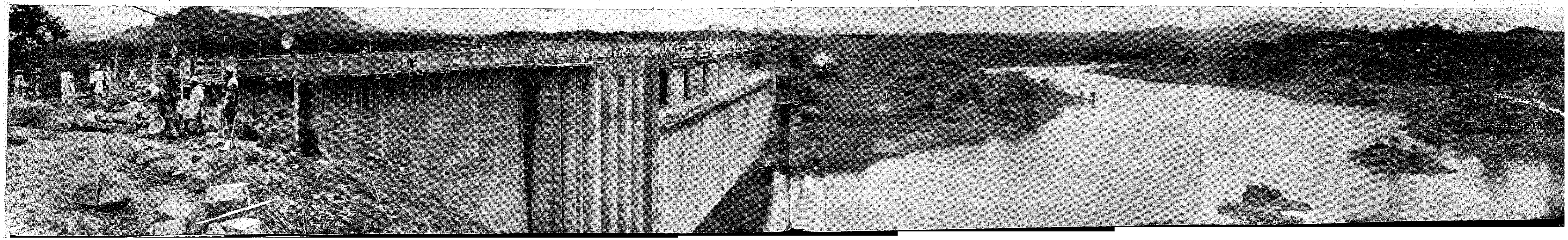
The Project will be opened for irrigation on November 10, 1957 by Sri K. Kamaraj, Chief Minister. The Chief Minister is also opening Krishnagiri Reservoir Project on the same day. Both these reservoirs are built across River Ponniar.

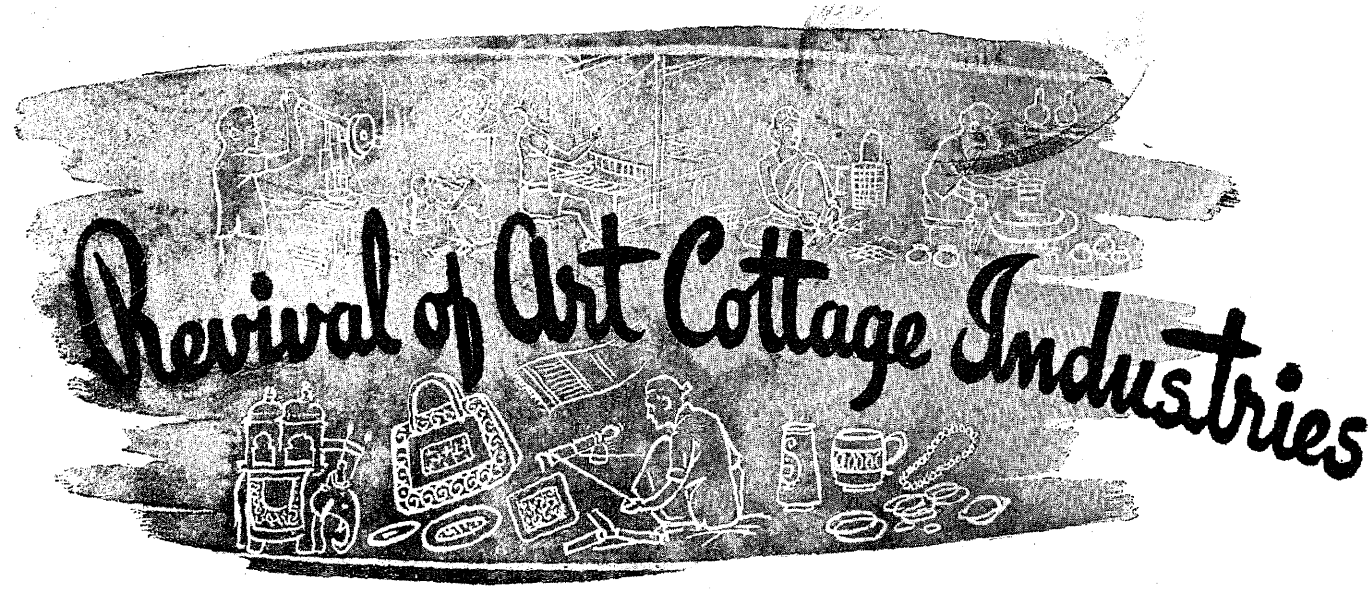
Construction of this Project at a site, 22 miles from Tiruvannamalai has made this spot eminently suited for people who want to spend a quiet holiday. A beautiful garden amidst picturesque surroundings is fast springing near the Reservoir.

Pictures in these pages show a panoramic view of the Dam down-stream and the water spread on the up-stream the road bridge and the gardens.









Revival of Art Cottage Industries

By Dr. B. S. BALIGA, Curator, Madras Record Office

There was a time when Madras was famous not only in India but also in Europe for her several art industries carried on in numerous cottages scattered in hundreds of villages. It was the age of man and not of the machine. It was also the age when our Indian rulers and Indian nobles took not a little delight and pride in patronising at, in fostering all that is associated with skill and beauty. No wonder, therefore, that when the English established themselves in India, they lost no time in making capital of these beautiful art industries. So far as Madras was concerned, bales after bales of our finest handlooms, palempores, chintzes and muslins, dyed with the most pleasing vegetable dyes or wrought with the most tasteful, oriental patterns, were exported by them to the various parts of England and Europe. Nor were they insensible to the charming woollen carpetings displaying the most harmonious colours or to the tasteful carvings made in wood and ivory and metalware exhibiting the most exquisite workmanship. Just as the finest handlooms went to deck the persons of princes and other richer classes in Europe, the finest carpetings and carvings went to decorate their fashionable mansions.

Boom period for Madras handlooms

Handlooms, of course, found great favour among Europeans. It is said that the demand for Indian handlooms became so great that, in 1700 a law was passed in England by which all wrought silks, mixed stuffs and figured calicoes, the manufactures of India, were forbidden to be worn or otherwise used in Great Britain. This law, however, proved of little or no avail against the prodigious importation of cheap and attractive Indian piece-goods of that time.

In fact, the whole of the eighteenth century must be regarded as a period of boom for the Madras handloom industry of all sorts, artistic as well as non-artistic. One cannot read the records of this period without being struck by the great encouragement given to this industry by the East India Company. They formed weavers colonies in or near their settlements; they advanced money to the leading merchants of Madras, of Cuddalore, of Masulipatam, of Conjeevaram, of Madurai, of Salem and of several other handloom centres, for the manufacture of various kinds of cloth; they allowed remissions in times of famine and distress; and they annually sorted, priced, purchased and exported all the cloth produced to England. No Indian prince could have done better for fostering this industry; none could have provided a wider market. Thus, under the patronage of the Company, the industry grew to great proportions.

All this, however, was done not without any selfish motives. England, nay, the whole of Europe, could in those days, get no better or cheaper cotton fabrics than the Indian cotton fabrics, and some of the finest cotton fabrics were then produced in Madras. The East India Company therefore must have made immense profits by their trade in cloth or, as it was then called, "the Investment." But, in course of time, the position changed completely. The Industrial Revolution came in Europe. Machine replaced man. Chemical dyes replaced vegetable dyes. Raw materials, not finished goods, then became the primary needs of Western Countries and Western industrialists. And with the raw materials and machinery they began to turn out cheap, even artistic, goods in ever increasing quantities. Vested interests now clamoured for Eastern markets. And, all the time, the subtle, powerful, insidious, influence of Western taste and fashion began to invade and undermine all ideas of Eastern taste and fashion among Indians. The rulers thus imposed their imprimatur on the ruled. Under all this stress and strain our handloom industry, our woollen carpet industry, our wood and ivory carving industries and our artistic metal industry, began rapidly to decline. Import of mill-made or machine-made goods now became the order of the day. English as well as Indian patronage was, in this manner, more and more withdrawn from our indigenous art industries, with the result that, we see them occupying a precarious position today.

A note of warning

The gradual languishing of these industries was noti ed with great concern by many a thoughtful observer and well-wisher of our country. Towards the end of the last and the beginning of the present century lovers of Indian art like Edward Balfour, E. B. Havell, Edgar Thurston and Alfred Chatterton, sounded a note of

warning saying that, unless something was done to revive the ancient art industries, they would soon sicken and die. And very soon the agitation for revival of not only the art but also the other indigenous industries was carried on by Indian industrialists and Indian politicians and the Government were thereby compelled to look into the matter. The result was the summoning of an Industrial Conference at Ooty in 1908 and the appointment of an Indian Industrial Commission in 1916. Since then, much discussion has taken place on the ways and means by which our art industries can be revived and developed, but very little has been done to make them occupy the noble niche that they formerly occupied in the cultural heritage of Southern India.

Let us first compare the past and the present condition of our art industries before we see what has been done to revive them.

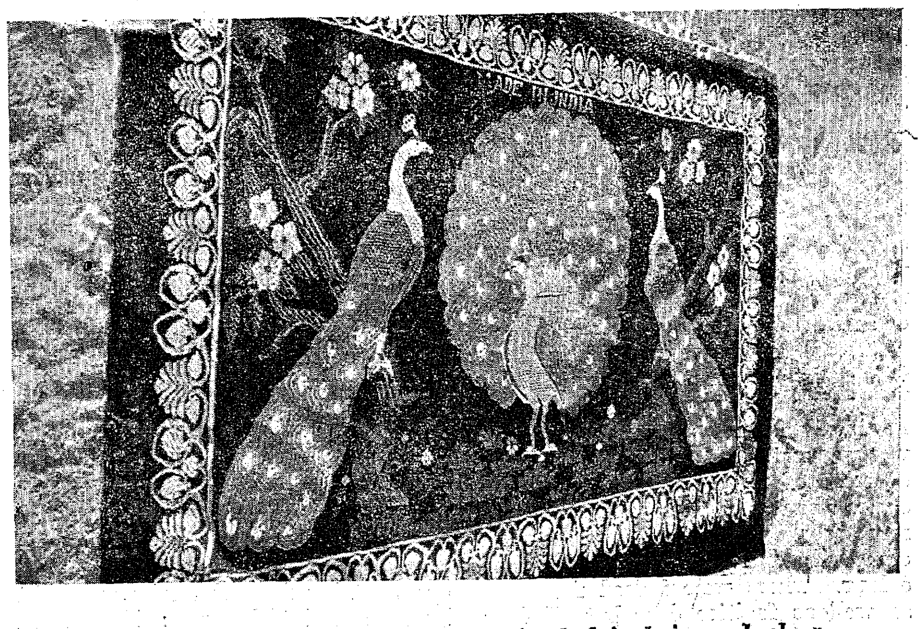
Madras was once celebrated for its palempores and chintzes. The term palempore was in those days applied indiscriminately to all varieties of block printed or hand painted cottons including canopies, prayer cloths, mats, bed covers, screens, handkerchiefs, turbans and cloths for male and female wear. The term chintz was also generally employed to describe any dyed or printed cotton, thereby including in its category all palempores as well. The artistic work by which hand-printing or painting was done was called "Kalmkari" work. The chief centres of the finest palempores or chintzes in ancient days were Masulipatam, Pallakolu and Gollapuram in the north, Kalahasti and Wallajanagar in the centre and Kumbakonam, Tanjore, Pamban and Madurai in the south. The palempores of Masulipatam had a European reputation, especially those which could be used as screens or canopies, printed by hand, designed in beautiful colours and displaying the representations of the Persian tree of life, covered with flowers, parrots and other birds perched or flying among its branches and rendered more picturesque by animals resting under it shade or drinking the limpid waters of a stream. Such cloths were also made to portray flowers or various subjects of Hindu mythology, such as scenes from the Ramayana and the Mahabharatha. Their beauty, it must be realised, consisted in the skill and delicacy with which they conveyed the religious or philosophic concepts of the people and portrayed the natural surroundings amidst which they lived. Indian ideas clothed in Indian garb, could not but win the admiration of all lovers of art, whether Indian or European.

Cotton painting and printing

But all this is now past glory. At present the palempore industry is virtually dead. There are very few families who possess a knowledge of this art; and their workmanship is said to be crude, corrupted by foreign fashion and ruined by foreign dyes. Edgar Thurston, who wrote a monograph on cotton fabrics in 1897, observed that palempore manufacture was fast disappearing everywhere and that there were then only three families in Masulipatam who knew that art. W.S. Hadaway, who wrote a monograph on cotton painting and cotton printing in 1917, remarked that, in spite of the great and rapid development of the European cotton fabric trade, even so late as the middle of the nineteenth century, there was still a considerable demand for palempores, but that, at the time of his writing, the industry was rapidly declining for want of encouragement. Havell is said to have, towards the close of the last century, discovered in Wallajanagar and Arcot, in nearly every weaver's house, old blocks of elaborate and beautiful designs, many of them of Persian origin, piled up in corners or on the roof, covered with dust or cut to pieces and used for poor patterns. He is said to have salvaged out of these blocks more than 200 splendid specimens, which now occupy an honoured place in the Madras Museum. It is not surprising, therefore, that in 1928 the Special Officer appointed to enquire into the condition of the Cottage Industries reported that cotton printing for which Masulipatam was once famous "is now a dying industry." He said that, although there were two firms engaged in "Kalmkari" work there, there were only two workmen skilled in the ancient art of making palempores. It does not appear that the conditions are better in other districts.

Arni Muslins

Another cotton fabric industry for which Madras was equally celebrated was the manufacture of muslins. The principal centres of this industry were Arni, Kancheepuram, Kalahasti, Coimbatore, Salem, Tanjore and Madurai. It is said that the muslins of Arni made of fine handspun yarn, were inferior only to those of Dacca and that, even so late as 1851, they won the admiration of all at the Great Exhibition held in London. There has no doubt been a great falling off in this industry, but still it cannot be said to have very much deteriorated. We can still boast of the finest handlooms of Uppada, Peddapuram, Kalahasti, Satyamangalam and Coimbatore going



A woollen carpet which in distinctly Indian both in design and colour

Ivory Carvings which show delicate skill and exquisite workmanship

up to even 200 counts; but these are all made of mill-made yarn. It would, also, appear that their market is now not so wide nor the condition of the weavers, who make them so flourishing.

Closely allied with the cotton fabric industry there was in Madras the dy ing industry which was at one time the "cynosure of neighbouring eyes." There is ample evidence to show that the deep, subdued and composite tints produced by our vegetable dyes were "at once the aspiration and despair of artistic European dyers." Balfour, who had the eye of an artist, attributed the power of colouring beautifully, of achieving a happy combination of ints, to the traditional instincts of Orientalists never to be attained by Europeans by any scientific methods. Again, the fastness of many of our dyes was unquestioned, and the fugitiveness of some of them was ascribed to the desire, then as now, prevalent among some people who wish one and the same cloth to be dyed each time in a different colour. There were indeed fast dyes as well as fugitive dyes but all dyes were, without exception, pronounced by lovers of art to be wonderfully pleasing to the eye. It is a mistake to suppose, as some have supposed, that their colour scheme was very limited; it might not have been as wide as the colour scheme of chemical dyes, but it was wide enough to cover a large variety of tints.

Dyes they prepared

It is neither possible nor desirable to give here in detail the recipes and processes of manufacture of the various dyes used in the past. They are so many and so detailed that they demand a special note by itself. It is perhaps sufficient to mention here the chief dyes and the chief materials out of which they were prepared. And here it is also worth noting that the dyers knew not only much about colouring materials but also much about mordants. The recipes in use in 1851 were as follows: Kusumba, or red dye of first sort, was prepared from Kusumba or Safflowers and Saffron; Gulumba, or rose dye, from Kusumba and Billakaram; Nauranjah, or orange dye, from Kusumba, turmeric, limes and Billekaram; Pahj from Kusumba, limes and Billekaram; Puckha Karoor from gallnut, alum and Chirunja roots; Karoorah, second sort, from gallnut, alum and Pathungoo bark; Purple by immersing the cloth dyed red in venegar; Blue from indigo and Kusumba; green from indigo and turmeric and yellow from Saffron, turmeric and gallnut. For wool a brilliant red dye was prepared from the lac insect; another red dye was made out of chips of Putteny wood; a third red dye was prepared from roots of Papli. Ordinary black dye was produced by putting old pieces of iron into water containing ragi flour and a small quantity of gur; and a finer and more permanent black dye was obtained by putting iron pieces into a cold solution of hera cas (Sulphate of iron), gur and a small quantity of powder of hullah nut.

Edgar Thurston in his monograph on cotton fabrics published in 1897 decries the crude, bright aniline and alizarine dyes which were then fast coming into vogue and praises the cool and subdued compound tints of indigenous dyes. He applauds the beautiful vegetable reds of Madurai and Kancheepuram and admires the lovely coloured saris of

Adoni, Arni, Kampti, Madurai and Tanjore and the sweet satins of Ayyampet. Edwin Holder in his monograph on dyes published in 1896, gives a description of the various materials and processes by which the dyes in olden days were prepared. Under the indigenous colouring substances he mentions sticklac which yields a very fine crimson dye; Noona plant or Chay-root or Sooranjee which gives a fine clear red; Poorasam flower or Palas flower which gives yellow and orange; Vertangi or Saffron wood chips which give orange and red; the seed of the Jabra plant which gives yellow and orange; Avari or indigo and Pala from which blue is prepared; leaves of the Kasa tree from which yellow is made; Annabedi or sulphate of iron from which black is obtained; turmeric from which yellow is got; Sembrumpatti which, with the Noona-root and Kusumba, yields a fine red and red sanders wood which yields another red dye. Among nordants he mentions appalakaram, Paddikaram (alum), seeds of the Tagarai plant, chunam, Kaddukai (gallnut), Pista (tree gall), sheep's dung, gingelly oil, milk-hedge, lime juice, soda and marking nuts. He remarks that the dyes made out of indigo and the Noona-root are by far the most permanent, and that the permanency of the others depends on the mode in which they are prepared and the mordants used.

Vegetable dyes

We should not forget that this dyeing industry was even more important than the art fabric industry, since it supplied dyes not only to all art fabrics but also to all non-art fabrics as well. It is therefore a pity that it has now completely disappeared. Its decline dates from about 1880 with the importation of foreign chemical dyes. By about 1900 we find that the aniline and alizarine dyes of Austria and Germany had more or less effectually driven out all vegetable dyes from many parts of our State. By 1918 we find that they had scored a complete victory everywhere over our vegetable dye industry. And when, during the Second World War, the importation of chemical dyes became an impossibility and the revival of the vegetable dyes became a necessity, it was found that no one knew the indigenous art of dyeing. The All-India Spinners' Association knew no more than the preparation of a couple of crude vegetable dyes; and the Department of Industries could suggest only a few bloodless recipes which were found to be practically good for nothing.

Woollen carpets and rugs.

The next important art industry, which claims our attention, is the woollen carpets and rugs industry. Madras in olden days was noted for this industry which had its chief centres in Ellore, Masulipatam, Bellary, Wallajanagar, Tanjore and Ayyampet. Balfour pays an encomium to this industry and says that in point of texture and workmanship the carpets and rugs from Ellore and Tanjore were greatly preferred to the Northern Indian Carpets. He also refers to the beautiful South Indian Carpets displayed at the Madras Exhibition of 1857, particularly those from Ellore which were bright and harmonious in colour, and closely woven and dexterously varied in pattern. Havell too, held these carpets in high estimation, and Thurston attributed much of their beauty to their excellence in colouring provided by the vegetable dyes. There were ten principal colours used in their making; white, ivory white, green, orange, rose, red, black, sky-blue, burnt umber and khaki. But the colours which mostly predominated were the full Indian red, a pleasing orange, a cool low blue, a green of similar gravity of hue and a soft creamy white. The beauty of these colours was not a little enhanced by the charming, skilful patterns of pure Indian origin. The patterns were mostly floral, not geometrical. The carpets and rugs had a great demand in Europe.

Patterns lost.

But to-day this industry has lost much of its charm. Ever since the introduction of chemical dyes the carpets have lost much of their beauty; and ever since the introduction of western patterns and designs and this happened since about 1850 they have lost much of their aesthetic appeal. Moreover, during the last fifty years, on account of the scarcity and high price of live wool, the workmen have largely used dead-wool or chunam wool. And, what is more, the workmen are now putting in less stitches and manufacturing only ordinary carpets. Superior carpets are now made only to order and, even these, can by no means be considered equal to the superior quality carpets made in olden days.

Another Ivory piece of art

And now we come to a group of minor industries for which Madras was once held in high estimation by all lovers of genuine art; namely ivory carving, wood carving, artistic metalware, artistic pottery and artistic toys. None of these industries covered any wide areas; almost every one of them was confined to one or two districts at the most. But all of them showed delicate skill or exquisite workmanship and all of them reflected our culture.

Ivory and wood carvings.

The main seats of the ivory carving industry in the south were Travancore, Mysore and Visakhapatnam. Under the personal patronage of the rulers of the first two States the industry greatly prospered in the past. In Travancore were made palanquins, idols, human forms, animals, birds, fish, fruits, leaves, flowers, creepers and trees of ivory. In 1850 Raja Marthandavarma sent as a present to Queen Victoria an ivory throne elaborately carved and beautifully set with jewels. It was exhibited at the Great Exhibition of 1851 and much admired by the people. In Visakhapatnam also no less exquisite workmanship was shown in floral and artistic decoration work, not only in ivory but also in bison and stag horns and porcupine quills. Much of its beauty however lay in inlaying work. Sir George Birdwood writes that it was applied to the same class of articles as Bombay inlaying, such as jewel cases, work-boxes, desks, chess-boards, etc., and a variety of fancy articles. It does not appear that there has been a considerable falling off in this industry. It is still said to be in a fairly flourishing condition and among the articles manufactured are mentioned fancy articles, idols and pictures of Hindu deities, floral work and miniature engraving of animals, birds, etc. This is perhaps the only art industry which has not been mauled by time.

The same thing, however, cannot be said of the wood carving industry. Its chief seats in the past were South Kanara, Tirupati and Madurai. South Kanara with its abundant forests was at one time the home of the most deft, skilful and artistic wood carvers. These carvers had a Shasthrum of their own which, with wonderful exactitude and keenest technical knowledge, defined and described the various kinds of wood that could be utilised for rough as well as delicate carving. At Moodabidri are some splendid carved pillars in the ruined palace of Chautor, the old local Jain chieftain; two of these pillars are said to bear representations of the "pancha-nariturage," the horse composed of five women. The doors of the old Jain basti at Moodabidri are also most elaborately carved. And even the ancient family houses all over the district display much artistic wood-work, doors, pillars or roofs richly carved. Tirupati too bears witness to the ancient artistic wood-carving industry. Here, it is said, one can come across wood carving on door frames, lintels, etc., even in the most obscure villages. Madurai likewise was at one time equally noted for wood carving. Beautiful carvings showing artistic skill can be seen in the Kalyana Mahal in the Sree Meenakshi Temple and on the cars belonging to it, and even on the doorways of several ancient houses. All this art is now no more. Alike in South Kanara, Tirupati and Madurai, the wood-carving industry has greatly degenerated. Modern wood-work shows none of the rich massive effect or the delicate workmanship of the ancients. It is now mostly confined to the carving of small idols or the making of toys, utensils and fancy articles.

Artistic metal industry does not seem to have suffered so badly. But still it has lost many of its attractions. In olden days Tanjore was much more famous than to day for the manufacture of a large variety of fine metal ware showing a combination of copper and silver, or brass and copper or of graven brass. So also was Tirupati, which made bronze idols; Vellore, which made pierced brass trays engraved with mythological figures; Sivaganga, which made brass models of lizards, cobras, frogs and various kinds of insects; and Kurumbalur, which made brass trays inlaid with zinc. We have also now virtually lost the art of making fine ornamental brass and bronze work in the shape of many-branched lamps, sacrificial utensils and exquisite images. Most of our metalware no doubt still possess some artistic merit, but a great deal of it has lost the religious touch to make any very deep impression on the imagination. One need only compare the old artistic metalware with its present prototype to come to this conclusion.

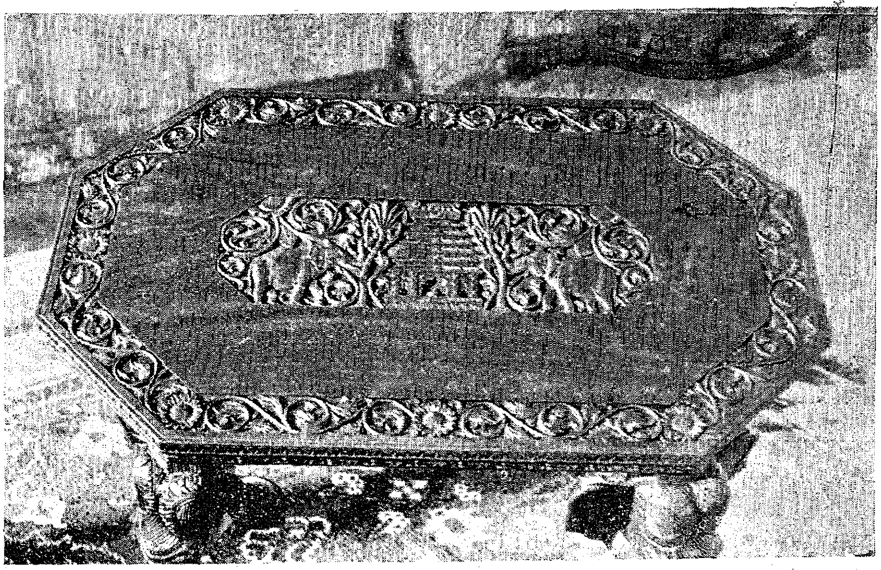
Glazed pottery.

Nor has artistic pottery fared better. In olden days, there is reason to believe, that our art pottery had many votaries in our State. Some of the vessels found in ancient carins and cromlechs in several districts were said to be of great size and excellent finish. This ancient pottery, it is said, far surpasses any of the same class now made in India and bears a striking resemblance in the great variety of its shapes, its decorations and the quality of the ware, to the fine pottery found in old Etuscan and Roman tombs. The clay of which this pottery was made was of a very superior quality and the articles were

Cotton printing was once a flourishing industry and had European reputation.

often varnished and incised with linear patterns. Pottery of this type, of which some samples are in the Madras Museum, has now become a lost art. The glazed pottery of Madurai mentioned by Birdwood has also now become a lost art. At present, at Karigiri in North Arcot district, several kinds of vases and other articles with a pretty green glaze are made out of a fine white clay found locally. These articles have been much appreciated and even exhibited at the Wembley Exhibition. At Panruti and Villupuram in South Arcot district, some glazed pottery is made as well as representation of fruits, Hindu gods etc., out of China clay available locally. At Uppinangadi and some other places in South Kanara water vessels and toy representation of articles used for domestic and ceremonial purposes are made in black clay. But, in all these places, art pottery is on the decline and is simply struggling for existence. The potters are poor, unable to find markets and mostly indebted to merchants.

The same atmosphere of want and decadence mars the picture of the artistic toy industry of to-day. Before the advent of machine made foreign toys, our ancestors, or such of them as had any artistic taste, must have taken not a little interest in encouraging the hand-made toy manufacture of our own country. We had no rubber, celluloid or tin toys, but we had an ample variety of wooden, lacquer and brass toys. We have already seen how Sivaganga was once noted for making brass models of lizards, cobras, frogs, and various kinds of beetles. There is evidence to show that Kondapalle, Nossam and many places in the Visakhapatnam district, were then equally noted for making beautiful wooden and lacquer toys of figures or groups of figures, animals and all sorts of natural objects. There must have been other centres as well of artistic toy-making although we have no definite information about them. However, on account of foreign competition and change in taste, our artistic toy industry soon lost much of its market and it is now only pitifully struggling in Sivaganga, Kondapallee and a few villages in the Visakhapatnam district. Its demand is now chiefly confined to festival seasons at pilgrimage centres. There is little doubt that, for want of encouragement, the industry is now deteriorating.



Wood carvings demand keen technical knowledge.

Such was the past and such is the present. Of the several art industries for which we were once famous, our finest palempore and finest muslin manufacture has now almost completely vanished. So also has vanished our much admired dyeing industry which was at one time "the aspiration and despair" of Europe. Our carpet industry has lost much of its fame and much of its pristine purity. Our ivory carving industry has in some measure escaped this rack and ruin but our wood carving industry has hopelessly degenerated, while our artistic metal, pottery and toy industries are now no more than carrying on a precarious existence.

Need for revival.

The question then naturally arises whether any attempts have been made to revive these industries and, if so, why these attempts have proved futile. Now, the Government Textile Institute, no doubt, among other things, affords instruction in handloom weaving and dyeing. But there is nothing to indicate that it teaches the manufacture of fine palempores or the making of fine muslins. And what it teaches in dyeing is not the preparation of indegenous dyes and their application but the dyeing of cloth with foreign chemical dyes. The School of Arts and Crafts provides, in its craft section, instruction in cabinet making, metal working, engraving, enamelling, lacquering and pottery. The Government School of Technology teaches, among other things, casting and metal working. A few of these subjects are also taught in the various aided Industrial Schools. Besides this, attempts have been now and again made to send out peripatetic parties to the villages for demonstration in better methods of handloom weaving, woollen carpeting, pottery, etc. But these measures, have not, it must be admitted, materially contributed to improve the condition of our art industries. Again, it is well known that financial assistance for the establishment of industries, including cottage industries, is afforded under the State Aid to Industries Act. This has in some measure, generally assisted cottage workers to obtain loans for starting their industry. But the fact that the art cottage industries are not thriving, or showing any signs of promise, shows that the liberalised aid given has proved infructuous in the case of art workers. Further, in recent years, grants have been given by the Government of India for the improvement of handloom weaving industry on co-operative lines and for the development of the Ellore pile carpet and cumbly weaving industries. With the help of these grants the Madras Handloom Weavers' Provincial Co-operative Society has been set up; and some pile carpet weavers' co-operative societies have been started and some cumbly weavers' co-operative societies

The world renowned Tanjore Plate.

have been organised, in some districts. A number of primary production societies for handlooms have also been opened in the districts and all these have been linked up with the Handloom Weavers' Provincial Co-operative Society. The Provincial Co-operative Society has opened several sales depots at important centres. Indeed, in recent years, co-operation has been prescribed as a remedy for all the ills of industry. But there is little to show that co-operative societies have contributed to revive our palempore or muslin industries or to improve our carpet industry in any large measure. There is little to show that either finer or better artistic carpets are now made than those manufactured in olden days. Information available, on the other hand, points to a decay in taste and texture caused by the adoption of foreign patterns and by the use of chemical dyes and dead wool.

Victoria Technical Institute.

If there is any organisation that has done something for our art industries, it is the Victoria Technical Institute. Composed mainly of a body of lovers of art and assisted partly by the public and partly by the Government; it has taken upon itself the collection, the exhibition and the sale of some really fine art productions of our State. By accepting only the best articles and insisting on quality rather than cheapness it has, no doubt, been gradually inducing the craftsman to return to the higher standard of work formerly in vogue. But it lacks a sufficiently aggressive policy, does nothing to instruct the craftsman, to criticise his work or to supply him with raw materials and designs. It establishes no direct contact with the workmen who remain isolated in the villages and makes no endeavours to hold periodical art exhibitions or to push the sales in every possible market in India and abroad.

What then can be done is a question which demands a careful consideration. The first essential thing to be done is doubtless the creation of a sufficiently large demand for our art goods. In days gone by, this demand was fostered by the patronage of our Indian rulers, nobles and other higher classes, and by the East India Company. But the same was not done by our British rulers, after the Industrial Revolution in Europe.

' Cast off all that is foreign. '

Now is the time to rise from this lathargy and to rouse the enthusiasm of the people for all that is precious and dear to us. We must caste off all that is foreign in the domain of art and put on all that is national, all that reflects the cultural glory of our land. Propaganda and advertisement are powerful weapons in the modern world; and these should be strenuously employed to gain for our art goods the patronage of the well-to-do classes. The radio and the press should be enlisted in support of this national campaign; art festivals should be organised both inside and outside our State on all important occasions; art galleries should be opened and art exhibitions periodically held in every district. The conduct of such displays should not be left to any one but the real lovers of art. It is easy to currupt tastes but difficult to purify them; and hence the greatest caution is needed in selecting the agency for organising displays. Nor should the leaders of the people fail to set an example to the multitude. It has been said that the drawing room of a Japanese breathes essentially of a Japanese atmosphere, the pictures, the mates, the furniture that adorm it being typically and essentially Japanese. If we can somewhat approach this ideal, it is obvious that our art industries cannot fail to find markets, cannot fail to prosper.

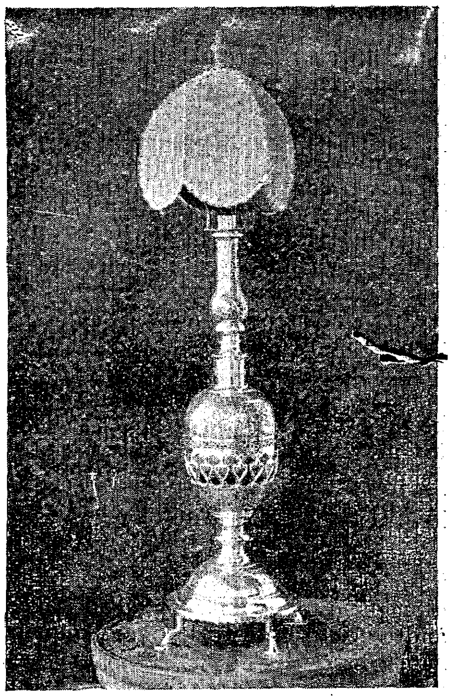
Advertisement in foreign countries.

Advertisement and propaganda should also be carried on in all possible foreign countries likely to afford a market for our art goods. It was at one time suggested by Sir John Atkinson, when he was a member of the Government as well as the President of the Victoria Technical Institute, that for this purpose no better agency could be employed than the Victoria Techenical Institute. He suggested that the Government might assist the Institute to send out art travellers to Europe and America, whose sole business would be to popularise our art goods among foreigners. There seems to be every reason at present to predict a success for this scheme, now that the travellers could enlist the aid of our Indian embassies abroad. It is also worth considering whether a permanent display cannot be organised in these Embassies.

It has been again and again urged that, as in the case of ordinary goods so in the case of art goods, co-operative marketing societies should be organised.

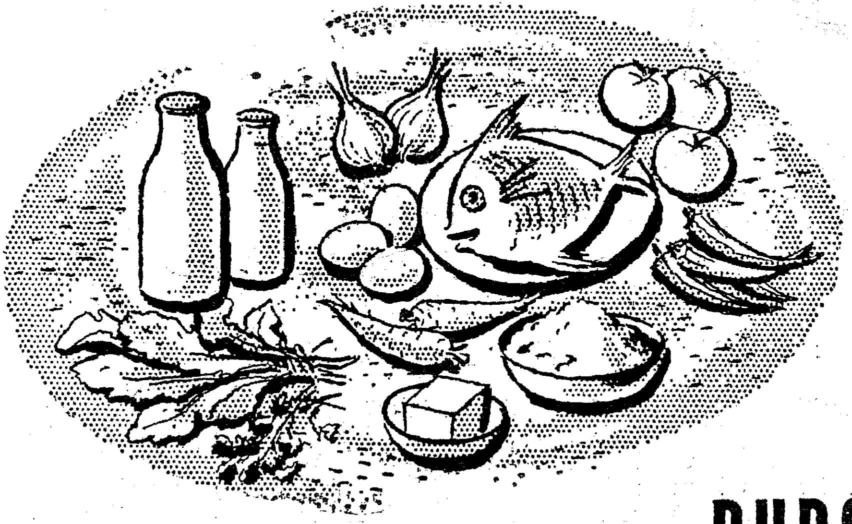
It would indeed be a good thing, if this could be done, if the craftsmen could be rescued from the clutches of the middlemen sowcars and induced to seek salvation in co-operation. But it is doubtful, if this could be done at all succesfully at this stage, seeing that the majority of them are now improvident, indetbed to middlemen, averse to co-operation and ignorant of the first principles of running a business.

(*Continued on page* 34)



A product of artistic metal industry. It has not suffered badly due to the passing of time.

Balance your DIET...



and your BUDGET

In these hard days, a balanced diet and a balanced budget seldom go hand in hand as a matter of course. But, with care, they can. Take your diet, of which fats are a necessary and valuable part. India's cattle cannot provide anywhere near the amount of milk products needed to give every adult and growing child their basic need of two ounces of fat per day. And even if it were possible, good ghee and butter would be beyond the reach of the average person's purse.

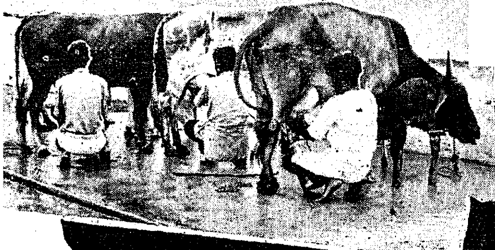
Now take your budget. All over the world, diet-conscious people faced with the rising cost of living are cooking with wholesome vegetable fats—margarine, shortening and vanaspati—as a good means of keeping meals nourishing and tasty. Besides being good for our health, these vegetable cooking media are economical—a double advantage to the family budget.

Dalda Vanaspati is made from the purest vegetable oils, to which are added 700 International Units of Vitamin A per ounce, the same Vitamin A content as that of good ghee. In addition, Dalda contains 56 units of Vitamin D per ounce. Hygienically manufactured according to Government specifications, Dalda comes in sealed, double-lidded tins. More and more housewives are turning with confidence to Dalda, and relying on it to put *extra nourishment* into food cooked with it.

HVM. 315-X52

A PRODUCT OF HINDUSTAN LEVER LTD., BOMBAY.

A Milk Colony for Madras



By Sri C. G. RANGABASHYAM, Special Officer, Cattle Colonisation Scheme, Madras.

The unsatisfactory position of Milk Supply in Madras City has been subject to expert investigation from time to time. All these investigations have revealed that the quality of market milk in Madras is very poor and that the milk trade requires a thorough reorganisation. With a view to meet the increasing demand for milk in the City, the Government, as a post-war measure, set up a Milk Factory in 1947 to prepare and put on the market what was known as "reconstituted" milk at a cheaper cost. Imported skim milk powder was reconstituted into milk by the addition of water, vegetable fat and carotene or Vitamin A in certain proportions and the milk so reconstituted was pasteurised, bottled and distributed to consumers, primarily to hospitals. The reconstituted milk was naturally found to be poorer in quality as compared with whole milk and therefore there was considerable public agitation against its preparation and distribution. The Government thereupon constituted a Committee in 1953 under the Chairmanship of Dr. A. Lakshmanaswamy Mudaliar to examine the working of the Government Milk Factory and also to investigate the milk supply position in the City and recommend methods to reorganise the City's milk supply. This Committee recommended, among other things, that the Government Milk Factory should produce "Toned Milk" instead of "reconstituted milk" (Toned Milk being prepared by the addition of pure buffalo milk to skim milk powder in certain proportion so that the resultant product will contain 3·5 per cent fat and 8·5 per cent solids-not-fat this being more or less equivalent to cows' milk from the nutritional point of view) and that the City cattle from the congested areas should be evacuated and settled in colonies to be formed on the outskirts of the City in conjunction with the sewage farms to be developed by the City Corporation. The Government accepted the above recommendations of the Committee and the Government Milk Factory at Teynampet has been producing "Toned milk" with effect from July 1955. According to the recommendation regarding the colonisation of the City cattle outside the City limits and the general reorganisation of City's milk supply, a comprehensive milk scheme has been drawn up and is in the process of implementation.

City's cattle population.

According to the census figures gathered from the Corporation authorities, there are about 5,193 cows, 7,856 buffaloes and 5,211 calves owned by about 2,000 milkmen. Besides these, there is also likely to be a large number of unlicensed cattle and therefore the milch cattle population within the City can be safely taken as round about 20,000. Among the City milch cattle, about 60 per cent are buffaloes and the rest are cows. Our cattle being notoriously poor yielders, the total quantity of milk produced within the City can be estimated to be 160,000 lb. at the rate of 8 lb. (or 2 measures) per animal per day. This quantity is hardly sufficient to meet the demands of a large City like Madras and therefore a considerable quantity—about 70,000 lb.—is brought into the City from surrounding rural parts. Out of this quantity, about 30,000 lb. are handled daily by the Madras Co-operative Milk Supply Union, Aynavaram, which is the largest single organisation at present for the City's milk supply. The absence of well-developed rural milk pockets around the City has contributed to the concentration of milch cattle within the City. The concentration of milch cattle, which varies from division to division, is more pronounced in areas like Georgetown, Mint, Washermanpet and Triplicane, and it has created serious problems of public health and sanitation. Not only is the quality of milk produced under such conditions naturally unclean and unhygienic, but also the cattle that produce the milk are uncared for and spoiled, resulting in heavy expenditure for their maintenance and replenishment and the same being recouped by the milkmen by unimpeded adulteration and selling of milk at a prohibitive cost. Small wonder that the price of milk, which was sold at the rate of Rs. 0–6–0 to Rs. 0–8–0 a measure in 1940, has now increased to Rs. 1–4–0 to Rs. 1–8–0 a measure.

In other major Cities.

The unsatisfactory conditions described above have not been peculiar to Madras. Similar problems seem to have existed til some years ago even in advanced Western countries. Even in our country Bombay, faced with a similar prob'em, has tackled it

successfully and Calcutta is going a head with a major milk scheme and Delhi has planned a milk scheme on a gigantic scale.

The Government of Madras have, after careful thought, come to the conclusion that the only solution for reorganising the present milk supply in the City is to set up a cattle colony outside the City limits and also to develop rural milk pockets and collect large quantities of milk from the rural areas around the City. A scheme costing about Rs. 123·5 lakhs has accordingly been drawn up and included in the Second Five-Year Plan. The aim of the scheme is not to eliminate the milkmen by purchasing their cattle, but only to give assistance to them on the right lines to enable them to do their business on a properly regulated basis.

A 600-acre plot has been selected in Madhavaram Village on the Madras Red Hills Road—about seven miles from the City for locating the cattle colony. The scheme aims at evacuating all the City cattle from the congested areas of the City and at the same time offer accommodation for 4,000 milch animals together with their owners in the cattle colony. The scheme being essentially a milk-trading scheme, it will not be advisable to settle all the displaced cattle in the colony irrespective of their quality. A restriction has naturally to be imposed and only cattle of commercial standard will be admitted in the colony. Ten animals will form a minimum unit of cattle for admission to the colony as also for provision of residential accommodation for the producer or his representative. Producers having smaller number of cattle as are desirous of occupying the accommodation provided in the colony will be permitted to join together and take up a unit. Evacuation of cattle will be done in stages (if need be by legislation) after giving sufficient notice and time. The producers, who are offered accommodation in the colony, will be treated as "weekly licensees". A flat licence fee (which will be fixed in consultation with the producers) will be leivied per adult animal. This fee will include the provision of accommodation for the animals, residential accommodation for the producer or his representative, veterinary aid and artificial insemination service for the cattle. Necessary arrangements will be made for the supply of fodder and cattle feed at cost price plus a certain over-head charges. The producers will be required to sell all the milk produced in the colony (barring a quantity required for their domestic comsumption to the Government at a rate which will be fixed in consultation with the producers, who will be allowed a reasonable margin of profit. The purchase and sale of cattle, payment to the staff of the licensee and the entire management of the cattle will be the concern of the licensee himself and his men. All accounts will be settled on a weekly or a fortnightly basis and the bills shall be paid to the licensees after deducting the value of cattle-feed, licencee fees and other charges due from them.

Developing rural milk pockets.

The quantity of milk produced in the colony from out of the 4,000 cattle will be hardly sufficient to meet the needs of the City. It is therefore imperative to develop other sources from where milk can be made available. The only method of doing this is to develop rural milk pockets outside the City. There are a number of milk co-operatives in the neighbouring districts which can be devloped further by offering more facilities like interest-free loans for purchase of milch stock, providing chilling plants at convenient centres for initial chilling of milk and transporting chilled milk in insulated vans to the Central Dairy. These rural milk co-operatives can be made to develop potential rural milk pockets. The Co-operative Milk Supply Union, Ayanavaram, which has already developed rural collection of milk, is expected to form an integral part of the scheme and be a principal supplier of milk to the Government Dairy.

It has also been proposed to set up a Central Dairy at a suitable place with a pasteurisation plant of a capacity to handle about $1\frac{1}{2}$ lakhs of lb. of milk a day. The cost of the plant is estimated to be about Rs. 15 lakhs. Until such time the Central Dairy is established the plant in the Government Milk Factory at Teynampet will be used for pasteurising whole milk as also producing "toned milk" as heretofore. A well-equipped Dairy laboratory will also be set up to ensure a high degree of quality control. Samples of all consignments of milk will be taken before acceptance in the Dairy and payment will be made only according to standards prescribed and based on the results of the analysis.

Adequate arrangements will be made to bottle and distribute milk to the consumers through the several sale depots that will be opened throughout the City.

800-Acre Fodder Farm.

The Corporation authorities have proposed to acquire a 800-acre plot

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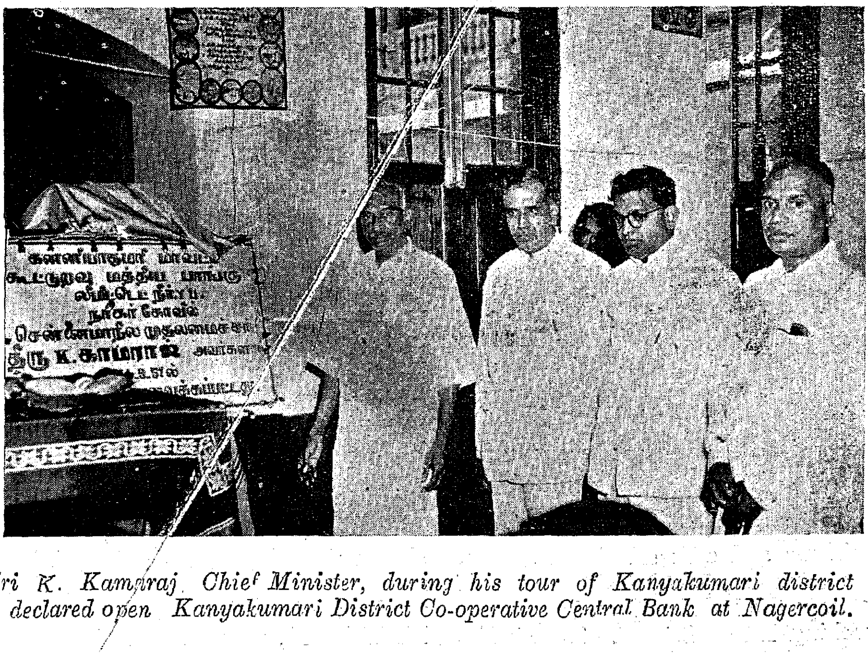


Sri K. Kamaraj Chief Minister, during his tour of Kanyakumari district declared open Kanyakumari District Co-operative Central Bank at Nagercoil.

To Carry Light to Rural Homes

Home Science Training for Gramasevikas

By SRIMATHI RAJAMMAL P. DEVADAS, Home Economist, Union Ministry of Food and Agriculture.

The launching of the Community Development Programme and the National Extension Services in India revealed that any attempt towards community improvement should take the women of the home along with it. For this purpose, a large number of Home Science trained women workers—Gramasevikas are required. In fulfilment of these requirements, the Ministry of Agriculture, through its Directorate of Extension and Training Centres, established in 1953, 27 Home Science wings all over India. Most of these wings are integral part of Agricultural Extension Training Centres. In each of these wings, 20 Gramasevika trainees undergo a one-year programme. Two of such centres are established for the Madras State, one at Bhavani Sagar and the other at T. Kallupatti.

Scope of Home Science extension.

Home Science can be defined as education for home and family living. It includes the study of many science and art subjects, such as Physics, Chemistry, Biology, Physiology and Bacteriology, Economics, Sociology, Psychology, Art and Architecture. Knowledge of these subjects are applied in the study of Home Science and its aspects of foods, nutrition, clothing, housing, health, family planning, child development, community services and home relationship. These help women to enrich light in the homes, to live within their needs and without waste, and give satisfaction and joy to all the members of the family.

It carries knowledge, from colleges, institutions and laboratories, to rural homes in a form easily assimiable and applicable by families through extension activities. Rural women have opportunities to discuss their problems and seek solution to them. The Gramasevika bridges the gulf between the home and the institutions teaching Home Science. She studies the needs of rural homes and gives directions to the Home Science institutions regarding the types of instructions required for improving homes. She takes the findings of science to rural homes.

Home Science Extension activities assist the rural families in utilising to the best advantage their fruits of labour in agricultural production. The targets of agricultural production may be easily reached. But their utilisation to maximum benefit to alleviate poverty and enhancing standards of living is not easy unless women are educated along those lines.

The training programme for Gramasevikas include theoretical and practical courses and family fruits of nutrition, clothing for families—selection, construction and laundering, mother and child care, housing and home management, health, sanitation, handicrafts and cottage industry, agriculture, dairy, poultry, bee-keeping, co-operation and extension methods.

Bhavanisagar Wing.

Twenty trainees undergo the Gramasevikas' Training programme in Bhavanisagar. The Home Science Wing is accommodated in six small houses, three for instructors and three for the trainees, so that all of them can live in small houses and practice home meeting activities. The trainees have named their houses as "இன்ப இல்லம்," "பண்பு இல்லம்" and "அன்பு இல்லம்-"

All the household duties are performed by the trainees in addition to their participating in class room instructions and village work. Each house is so organised that the tasks of cooking, vegetable cutting, cleaning vessels, cleaning house and serving food are divided amongst the members in rotation.

In the Home Science Wing itself, all the three houses have formed into five committees amongst themselves to look after the family affairs—Health, food, finance, agriculture and cultural activities. One member from each of the houses works on each of these committees. Thus each committee has three members one of whom is selected as Chairman. Their committees are elected every month by all the members. The group as a whole elects a leader designated as Chief Minister. Through the activities of all these committees and leader, the activities of the Home Science Wing are carried out smoothly in a democratic manner.

Daily routine.

The daily routine starts with the rising bell at 5 a.m. followed by 15 minutes of exercise, and then prayer. From 6 a.m. to 7-30 a.m. which is the busiest period in the individual homes, the groups are engaged in different community, duties like cleaning, cooking, etc. Since these activities are correlated with instructions in Home Science, the instructors go round the house to supervise activities in the kitchen to see whether or not the principles of nutrition are applied in preparing menus and preparing meals. She sees that what is taught is practised and what is practised is understood. The nutrition values of the food consumed are analysed and discussed in the nutrition classes. The Magan Choola is used for cooking. Procedures like cooking rice in minimum water, without drained cooking vegetables for the shortest time are used. The bell for breakfast goes at 7-30 a.m. After breakfast classes are washed, and by 8-45 a.m., the class room session commences. Here also the instructors see how the trainees wash their clothes, applying the methods demonstrated by them earlier in the teaching room, whether the clothes had been sorted out properly, the type and amount of soap or other cleaning materials used, etc.

In order to give experience in looking after children, the Home Science Wing brings children from the neighbouring villages three or four times to the centres

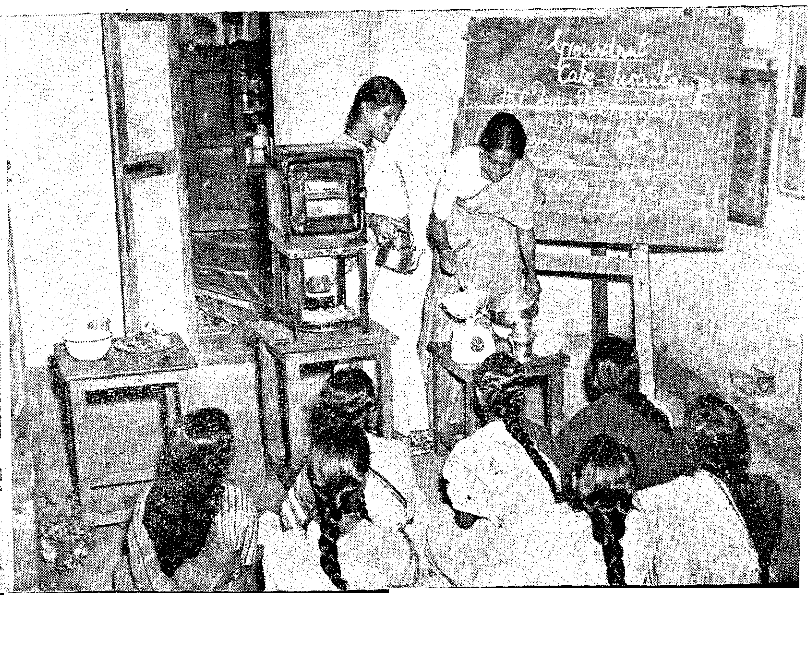
(*Continued on page 36.*)

Bhavanisagar Home Science Wing

One of the two Centres established in Madras State to give training to Grama Sevikas in Home Science is functioning at Bhavani Sagar, Coimbatore, under the Ministry of Agriculture.

Twenty Grama Sevikas undergo training here. The Home Science Wing is located in six small houses and the instructors live with them so that home meeting activities may be practised. They learn everything from sweeping, gardening to cooking. They go to neighbouring villages, mix with the womenfolk and organise community singing.

These Grama Sevikas, after their training is over, will go to villages to guide the village mothers to run their household in a more planned manner.



Rehabilitation of Ex-Servicemen

Need to Expand Soldiers' Boards

By Sri D. D. ANUGRAHAM, Deputy Director of National Employment Organisation.

The Soldiers', Sailors' and Airmen's Boards in our country owe their origin to the two World Wars. At the close of these wars the returning soldiers, sailors and airmen had to be welcomed back from hazardous service and those who had suffered a blow physically and mentally in such service had to be rehabilitated. The Nation had to respond to this call and make adequate recompense for those who risked their lives and staggered back to the scence of their own existence in the hope that their service and sacrifice would receive recognition by one and all. The Government of India therefore established the Soldiers', Sailors' and Airmen's Board Organization as early as 1919.

A branch of this Organisation then known as the Madras Soldiers' Board functioned in the Madras State for a decade. Later, it was reconstituted in 1943 and placed in charge of the Civil Liaison Officer who was responsible for the co-ordination of work among the District Soldiers', Sailors' and Airmen's Boards functioning in every district. The work that was undertaken by the Madras Soldiers' Board developed in an unprecedented manner to meet the growing needs of the ex-servicemen. It was at that stage that a reorganization of the Soldiers' Boards was considered necessary, for expanding their activities and for facilitating a closer liaison between the Army and Civil authorities, so that the interests of the ex-servicemen might be effectively safeguarded. In this context the Government of India proposed that the State Governments should take over the administration of the Soldiers' Boards on the understanding that 50 per cent of the total expenditure be borne by the Government of India and the rest by the State Governments. The Government of Madras took over the Soldiers' Board in Madras State in June 1948 and reorganized them by appointing the Deputy Director of Employment Exchanges as Ex-Officio Secretary of the Madras State Soldiers', Sailors' and Airmen's Board and the Employment Officers in the district as Ex-Officio Secretaries of the District Soldiers, Sailors' and Airmens' Boards.

'Ready to enter to rescue the trapped'. Srimathi Lourdhammal Simon looks on the equipment used by Fire Brigade during Fire Services Week Celebrations.

Madras Board.

The Organization consists of two sections, namely, the Madras State Soldiers', Sailors' and Airmen's Board and the District Soldiers', Sailors' and Airmen's Boards. The primary functions of the Madras State Soldiers, Sailors' and Airmen's Board are to supervise, co-ordinate and control the work of the District Soldier's, Sailors' and Airmen's. Boards in the State and to administer the Madras State Ex-Services Personnel Benevolent Fund which provides for various amenities.

The Soldiers', Sailors' and Airmen's Boards functioning in the districts sponsor the cause of ex-servicemen and their families. But much of the silent service rendered by these Boards is not known to many. These Boards feed and clothe destitute ex-servicemen and their families, support the sick and the suffering and take special care of the disabled ex-servicemen. Financial aid has been extended to 276 ex-servicemen and their dependants during the last year from the various benevolent funds involving a commitment of about Rs. 16,000.

It is not uncommon that ex-servicemen who come to Madras for various purposes are stranded in the City and have none to look up to except the Soldiers' Board which examines their cases and renders immediate relief for food, clothing and shelter. Immediate relief constitutes a life-saving factor. During 1956, 251 ex-servicemen were given financial assistance from the Madras State Ex-Services Personnel Benevolent Fund.

The sick and the suffering.

There are ex-servicemen who are sick and suffering and who come to

Madras to get expert medical treatment. They approach the Soldiers' Board for help and the Board endeavours to relieve them of their distress and get them admitted into the hospitals or sanatoria. In 1956, 52 ex-servicemen suffering from Tuberculosis and 12 from leprosy were admitted in the various sanatoria due to the efforts of this Organization. The Soldiers' Boards do not stop with admitting ex-servicemen into hospitals or sanatoria but closely watch their progress and render them financial assistance by way of pocket money of Rs. 5 per mensem per patient. When the ex-servicemen who are treated in sanatoria long for a home visit, their transport charges are being met by the Soldiers' Boards.

Monthly benevolent funds.

There are a number of ex-servicemen and their families, and families of deceased soldiers left in the remotest villages of our State with no one to look up to except the nearest Soldiers' Board that comes to their immediate help. In some cases ex-servicemen and the members of their family who are disabled or infirm have no means of existence but to resort to begging, a menance that confronts modern civilization. One of the ideals of the Soldiers' Board Organization is that if an ex-serviceman comes to a stage of destitution, he should never be allowed to beg, as this would undermine dignity of service in the Armed Forces. Deserving cases are therefore referred to the Madras State Soldiers', Sailors' and Airmen's Board and given a monthly benevolent grant up to Rs. 20 per mensem in the case of other ranks, and Rs. 30 per mensem in the case of Junior Commissioned Officers. These grants are given for a period of six to twelve months subject to renewal if necessary. In 1956 monthly benevolent grants amounting to about Rs. 6,000 were remitted to 53 parties direct by the Madras State Soldiers', Sailors' and Airmen's Board. The Madras State Soldiers', Sailors' and Airmen's Board cannot give grants to all the cases in the State but it does help those who have no means of existence.

Disability Pension.

The rehabilitation of the disabled ex-servicemen adds a unique chapter to the service of the Soldiers' Board Organization. There are those who have contracted diseases in the most trying conditions of active service and who have been disabled for life. There are others who were victims to sprays of bullets resulting in permanent deformity. Cases of deafness caused by bombing, cases of blindness caused by granades, cases of amputees whose limbs have been severed still remind us of the gruesome episodes of the war. Most of the disabled ex-servicemen are given a disablility pension either for a period or for life. But what is a disability pension for a man who has lost his sight or his hearing. No disability pension can adequately compensate the physical damages one has been subject to. Paltry pensions are supplemented by lump sum grants to enable the disabled ex-servicemen to set up a petty shop or purchase materials or appliances for engaging themselves in certain gainful occupations. Besides, the supply of artificial limbs and hearing aid and equipment constitute a special feature of help to the disabled.

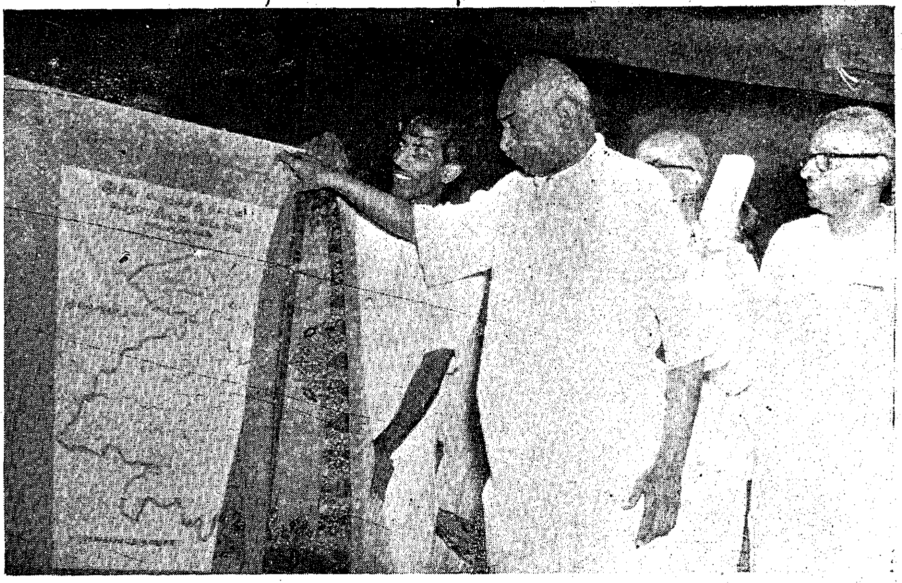
A permanent feature.

Earlier it was said that the Soldiers' Board Organization renders a silent service. A question has been raised in some quarters as to whether the Soldiers' Board Organisation should continue to function indefinitely even after the close of the War. As the Armed Forces of our country have come to stay as a permanent feature, the Soldiers' Boards have to play a continuous and substantial role in the interests of the services and ex-services personnel. Therefore the expansion of the organisation is of vital importance as it is believed that the general welfare and the resultant psychology of the ex-servicemen and their families shall contribute a great deal to the maintenance of a high standard of morale in the home front.

It is for this purpose that funds are raised every year on the 7th of December which is observed as the Flag Day in the whole country. The money that is raised goes to the ex-servicemen and their families in the form of a substantial service so that what is done to the ex-servicemen and their families who are left helpless will pave the way for building up the Armed Forces for the dangerous and delicate task that lies ahead of them.

Opening of Primary Health Centres.

Locations for seven more of the 28 Primary Health Centres proposed to be established in 1957–58, have been decided upon by Government. Four centres having already been opened during the year, 17 centres remain to be located, to complete the 28 centres sanctioned for this year, under the Second Five-Year Plan. The seven centres have been distributed two for each of the districts of Tanjore, Salem and North Arcot and one in Ramanathapuram.



Sri K. Kamaraj, Chief Minister, inaugurated the N.E.S. Block in Saidapet on 14th October 1957, at a public meeting held at Alandur.

(*Continued from page 26*)

It is because of this that some of the ablest officers have hesitated to recommend co-operative sales societies. Nor have they seen much prospects in co-operative credit societies. They have held that unless the craftsmen are better educated and released from their bondage of middlemen, if necessary, by assisting them with funds to wipe off their prior debts and start on a clean state, co-operative credit societies can never become a success.

At present no better agency for reviving our art cottage industries can be thought of, than the Victoria Technical Institute. It is therefore only proper that the Institute should be encouraged and assisted to expand its activities. Under adequate subsidies it should be possible for the Institute to make a survey of the art cottage industries, to come into closer touch with the craftsmen, to finance them with loans, to supply them with raw materials, tools, and designs and to help them in marketing their goods both in India and abroad. All this would obviously provide credit and marketing facilities to the workers and free them from the clutches of the middlemen sowcars. And afterwards, when the sales improve and the workers' position also improves, the workers may themselves be relied upon to start co-operative societies with success.

One thing, however, which the Institute should be specially asked to do, is to encourage only those of our indigenous art industries which represent our culture and to see that none of them are corrupted by foreign influences. Foreigners have been struck by the rapidity with which our arts and crafts are losing their individuality and character and getting stifled in a medley of design of foreign origin. This is entirely out of sympathy with our culture and civilisation. Our country is rich in traditions, in monuments, in legacies of a great age of art. Purity of design should be preserved and improved but always with the idea of making it a distinctive national thing. And there is ample material in the plant and animal life of our country as well as in her temples, her monuments, her peoples, her custumes, her customs, her ceremoniess her religions and her philosophies, on which to fashion a grand school of national arts and crafts. We have till now left this business to the school of Arts and Crafts and to the Industrial Schools, without achieving any very substantial results. Havell, who was undoubtedly a great authority on Indian arts and crafts, once gave a warning when he said that such schools would be economically as well as educationally unsound. They would, he predicted, become costly failures; and they would, he said, substitute a commercial and secular system of teaching for an artistic and religious one. It is perhaps time that we took heed of this warning.

Fifty years ago Chatterton said that the decay of our arts and crafts was due to centuries of subjection to a foreign yoke and that the vitalising force of nationality was very much needed to revive them again. Now that we have freedom, it is up to us to re-vitalise our nationalism, to revive our arts and crafts, and to make them yield a rich harvest of cultural glory.

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large sums of Government Revenue, may be dispensed with and the Conference decided that the Government of India should be moved in the matter.

The Chief Secretary Mr. W. R. S. Satthianadhan proposed a vote of thanks to the Chief Minister and Minister for Finance for guiding the deliberations of the Conference.

Development Board's review

The State Development Board at its meeting today at the Rajaji Hall, reviewed the progress of Second Five-Year Plan Schemes of the Agriculture, Animal Husbandry, Co-operation, Fisheries and Forest Departments as also the minor irrigation schemes during the quarter ended June 30, 1957. Sri C. Subramaniam, Minister for Finance, presided.

The Board directed Heads of Departments concerned and Collectors to see that all steps were taken to expedite the opening of State Seed Farms according to plan.

The meeting emphasised that local manurial resources should be exploited to the fullest extent under the Urban Compost, Rural Compost green manure and other such schemes. The achievements for the quarter, it was noted, fell far short of the targets and it was ordered that special efforts should be made to fulfil the targets, in the context of the anticipated shortage of chemical manures for some time to come.

The Schemes of the Forest and Animal Husbandry Departments, it was noted, were progressing according to the targets set. The propagation of exotic breeds of cattle like the Jersey which is now in force in Nilgiris, it was recommended, should also be extended to Kodaikanal. The all-weather grass tried as an experiment in the Nilgiris, it was announced, has proved a success and it will be introduced in other hill stations of the State.

Good progress was also seen to have been maintained in the execution of Minor Irrigation Works and Desiltation of Tanks-*cum*-Reclamation schemes. The latter scheme which has been tried successfully in Chingleput district, has been ordered to be put into force in Kanyakumari district this year. Under this scheme tank-beds are deepened to reduce the water-spread and enable reclamation of fore-shore land.

Twenty-Five National Extension Service Blocks for Madras

Twenty-five blocks were allotted by the Union Government to Madras State for launching National Extension Services this year. These include two blocks allotted to Mudukalathur taluk. By the allotment of two blocks to Mudukalathur taluk, the entire taluk is now brought under Community Development work. The other twenty-three blocks are distributed among the districts as follows :—

	Name of district.	*Name and headquarters of block.*	*Area comprised.*
1	North Arcot	Vembakkam block.	Perungattur, Dusi and Vembakkam firkas in Cheyyar taluk.
2	Do.	Pernamallur	Pernamallur and Nedungunam firkas in Wandiwash taluk.
3	South Arcot	Tittagudi	Tittagudi and Sirupakkam firkas in Vriddhachalam taluk.
4	Do.	Ulundurpet	Elavanasur firka and Ulundurpet firka (part) in Tirukkoilur taluk.
5	Chingleput	Saidapet	Saidapet, Pallikkaranai and Aminjikarai South firkas in Saidapet taluk.
6	Do.	Minjur	Medur and Minjur firkas in Ponneri taluk.
7	Coimbatore	Bhavani	Bhavani firka and part of Kurichi firka.
8	Do.	Sulur	Sulur firka in Palladam taluk.
9	Kanyakumari	Killiyoor	Part of Vilavancode taluk.
10	Do.	Melpuram	Do.
11	Madurai	Palni	Palni firka in Palni taluk.
12	Do.	Andipatti	Andipatti firka in Periakulam taluk.
13	Ramanathapuram.	Kallal	Forty-seven villages in Tiruppattur taluk.
14	Do.	Manamadurai	Seventy-one villages in Sivaganga taluk.
15	Salem	Mathur	Mathur, Kallavi and Uttangarai firkas in Krishnagiri taluk.
16	Do.	Pennagaram	Pennagaram and part of Indur firka in Dharmapuri taluk.
17	Do.	Namagiripet	Namagiripet firka in Rasipuram taluk excepting seven hill villages.
18	Tanjore	Orathanad	Orathanad, Thondarampatti and Moorthiambalapuram firkas.
19	Do.	Avadayarkoil	Ponbethi and Velur firka (part) in Arantangi taluk.
20	Tiruchirappalli	Turayur	Kannanore firka in Musiri taluk.
21	Do.	Perambalur (II)	Perambalur firka in Perambalur taluk.
22	Tirunelveli	Alangulam	Alangulam firka in Tenkasi taluk excluding eight villages added to Kila Pavoor block and nine villages transferred to other taluks.
23	Do.	Karungulam with headquarters at Saidunganallur.	Karungulam and Vallanad firkas in Srivaikundam taluk.

The Board was apprised that some of the schemes were delayed on account of the slow pace of construction works and a suggestion was put forward that the Junior Engineers employed in the N.E.S. areas may be entrusted with construction jobs and it was approved by the Board.

Mudukulathur Fully Covered by NES

The recent disturbances in the Mudukulathur areas of the Ramanathapuram district have focussed particular attention on the need for the economic development of the areas and their cultural advancement. Whilst the Government have all along been devoting their earnest attention to raising the standards of living, in the countryside particularly it has not been possible to attend to all areas all at once due to limited resources. In view, however, of the special circumstances of the case, it becomes urgent that the case of the Mudukulathur taluk is reviewed on a separate footing. The Government have accordingly bestowed anxious considerations to the developments in question in consultation with the Collector of the Ramanathapuram district and have come to the conclusion that it is urgently necessary to take up development works in the entire Mudukulathur taluk of that district. This taluk has been delimited into three blocks for purposes of development and the National Extension Service is already in operation in the Kamuthi Block of the taluk. The Government trust that with the extension of the National Extension Service Programme to the remaining areas in that taluk, there will be ample opportunities for the public of that area to canalise their energies to constructive purposes and have, therefore, decided to launch straightaway the National Extension Service Scheme in the other two blocks of the taluk, viz., Mudukulathur and Kadaladi, with which the Government of India have kindly concurred. The Government expect that the local people will co-operate with them, without distinction of caste or creed or political affiliations, in improving the lot of the common man on which depends the entire progress of the country.

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where the trainees participate in children's activities. Children and youths, clubs are organised in the villages also.

Thus all household work is completed by 8-45 a.m. The morning session conclusdes at 12 noon at which time lunch is taken. During lunch time, the trainees discuss the omissions and commissions in cooking and their achievements in procuring balanced diets and the changes desired in menus, etc. The topics slowly widen into the village and how through garden the health and the nutrition of the village women can be improved.

After lunch hour, silent spinning begins. This is followed by washing vessels. The afternoon session starts from 2-15 p.m. and extends to 4-45 p.m. On days, village work is not scheduled. Three times during the week, village work is carried out during this period.

Cooking evening meals is accomplished between 5 p.m. and 7 p.m. by the members in charge of cooking. Others let themselves free in the open air for recreation or garden work. Games like throw-ball and Tennicoit are played. The cogent garden products are carefully recorded to assess the income, through food production. Every Saturday night, the trainees conduct "Bhajans" for the villagers. The cultural programmes are given on every Sunday night. Once or twice during the year, the trainees are taken for study tours.

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in Kondagayaur village, which is only two miles from the colony site and grow fodder with the help of sewage water. Adequate provision for veterinary aid and artificial insemination facilities will be given in the colony. It has also been proposed to run a salvage farm at Alamadhi, which is again only a few miles from the colony site, where the dry cattle belonging to the producers can be sent for salvage. A calf-rearing unit is also proposed to be set up in the colony.

It is the intention of the Government to set up eventually a Milk Marketing Board, which will be responsible for the supervising of production, collection and distribution of milk throughout the City and perhaps later throughout the State.

It will be seen from the above that a well-thought out comprehensive Milk Scheme has been drawn up for Madras City. It is hoped that unstinted public co-operation will be forthcoming in implementing the scheme. In the welfare State, we are attempting to usher in, the supply of such an essential article of food as milk should naturally receive a high priority and should be the prime concern of the State and the citizen alike.

Kumaresapuram, a newly built Harijan Colony, under the auspices of the Co-operative Department, was declared open by Sri R. Venkataraman, Minister for Industries, during his tour of Tanjore district in the last week of September.